AN INTRODUCTION

TO THE

MAITHILÍ LANGUAGE

OF

NORTH BIHÁR

CONTAINING

A GRAMMAR, CHRESTOMATHY & VOCABULARY.

BY

GEORGE A. GRIERSON, B. C. S.

PART II.

CHRESTOMATHY & VOCABULARY.

EXTRA NUMBER TO JOURNAL, ASIATIC SOCIETY,
BENGAL, PART I FOR 1882.

Calcutta:

PRINTED BY J. W. THOMAS, BAPTIST MISSION PRESS.

PUBLISHED BY THE

ASIATIC SOCIETY, 57 PARK STREET.

1882.

PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

TABLE OF CONTENTS.

A CHRESTOMATHY

OF

THE MAITHILÍ LANGUAGE.

This reading book contains nearly all the Maithilí Literature I have been able to collect. I hope that every word in it will be found in the Vocabulary; special precautions having been taken to secure this object.

The prose will be found much the purest, being practically written according to the rules laid down in the grammar. The poetry is not so pure, poetic license admitting many Hindí and Braj forms and words. These will be found noted in the Vocabulary. Of the poets, the worst sinner in this respect is Fatúrí Lál, in the song of the Famine. Bidyápati or Vidyápati, as he is indifferently called, is comparatively pure, but, as might be expected, archaic forms and words appear in his poems, and he is frequently obscure and almost always difficult. Often he exhibits a neatness of expression and conciseness worthy of Martial. I hence put him near the end of the reading book, though his songs are the first which I collected and reduced to order.

The first piece given, is a letter copied *verbatim et literatim* from a letter filed in my court; only names of persons and places have, for obvious reasons, been changed, and a few signs of punctuation added.

॥ श्री चंपावती निकट दुरमिल झा लिखित पत्र ॥

स्वस्ति चिरंजीवि चंपावती कें आशीष, आगा लछुमनक जुबानी ओ चीठी सौँ अहाँ सभक कुशलछेम बूझल, मन आनंद भेल। श्री लछमी देवि कें नेना छोट छैन्हि, जेहि सौँ ओकर परबरश होइक से अवश्य कर्त्तव्य थीक; हुनिका माता नहिँ; ओहे लोकनिक भरोस तेल कुँड़क निगाह रहैन्हि। एक बकस पठाओल अछि, से अहाँक हेतु, अहाँ राखब; बकस में छौ ६) टा रुपैआ छैक, ओ मसाला सभ छैक; से बकस खोलि दुइ टा रुपैआ ओ आधा २ सभ

मशाला लक्ष्मी दाइ कें अपने चुप्पे देबैन्हि, दुइ टा रुपैआ मसाला बकस अपने राखब ; अहीं लै भेजाओल अछि। कोनो बातक मन में अंदेशा मति राखी ; जे चीज बस्तु सभ अहाँक नोकसान भेल अछि, से सभ पहुँचत, तखन हम निश्चिंत हैब ॥

श्री समधी जी कें प्रनाम ; आगा भोला साहु कें बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिँ करैछिऐन्हि ; हमरा बेटा जेहन छथि, से खूब जनैछी ; जलदी रुपैआ असूल करू, नहिँ त पीछू पछताएब। बखारीक धान सभ बेँच लेलन्हि, एह बेकूफ कें कहाँ तक नीक अकिल हैतैक ॥

श्री बाबू गोबिंद कें आशीष।

	रुपैआ	अमोट धारा
रहिकाक पहुना	२)	२
श्री लक्ष्मी दाइ	२)	२
श्री छोटी जनी	२)	२

TRANSLATION OF A LETTER WRITTEN BY DURMIL JHA′ TO MUSAMMA′T CHAMPA′BATI′.

After compliments, may you live for a long time. My good wishes to Champábatí: Moreover, I have learnt both from the mouth of Lachhuman, and from your letter that you are all well, and my heart has been pleased thereby. Lakshmí Debí has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets every thing necessary (*lit.* oil and pots). I have sent you a box herewith, it is for you, keep it. In the box there are six rupees, and some *Kábulí** fruits; open the box, and give two rupees and half the fruit to Lakshmí Dái, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don't be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bholá Sáhu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gobind Bábu.

* The word *masálá* usually means "spices." I am, however, assured that here it must be translated as above.

	Rs.		Slabs of mango conserve.
For the Rahiká bridegroom	... 2	...	2
„ Lakshmí Dái ...	... 2	...	2
„ the Little Folk ...	... 2	...	2

The next piece selected is the song of king Salhes. It is most popular throughout the district amongst the low caste people, and is printed word for word as it was taken down from the mouth of a Dom. Salhes was the first Chaukídár, and is much worshipped by Dusádhs, a caste whose profession is to steal and to act as Chaukídárs, preferably the former. Throughout Tirhut, Salhes *asthâns* can be seen under the village *pípal* tree, composed of a raised mud platform surmounted by mounted figures made of clay, representing the various characters of the song. Here the Dusádhs worship him.

Although a song, it is written in prose, and is chanted, rather than sung. Note that, throughout, Transitive Verbs in the past tense frequently take inflections which properly belong only to Neuter Verbs.

॥ अथ गीत राजा सलहेसक ॥

१ । भेल भिनसरवा ठाढ़ि दरवाजा गै मालिनि कर जोरि मिनती करैछथि देब मुनिक नाम, सुनु इन्द्रासन छपन कोटि देबता जे इन्द्र जनम देलैन्हि छठि राति सोइरी घर मैं ताहि दिन लिखि देल सलहेस सन बर। ऊनक कारन अचरा बान्हलि, पर पुरुष मुँह नहिँ देखलि, जनम पाए सिन्दुर नहिँ पेन्हलि। ऊनि स्वामीक कारन काँच बाँसक वे हबर बान्हलि, रचि रचि ढौरलि लाली पलङ्ग सेज भारि ओछाओलि, इनका कारन। सिकिआ चीरि बेनिआ बनाओलि स्वामी कारन॥ गौरी आओत ना॥

२। हाहा गे। भेल भिनसरवा, कोइलि बोलइत, दरवजवा ठाढ़ि कल जोरि मिनति करैछथि छपन कोटि देबकेर नाम पर। सुनु इन्द्रासन इन्दर लोक छठि राति जाहि दिन जनम देलैन्हि सोइरी घर मैं ताहि दिन लिखि देल सलहेस सन बर। बालपन अचरा बान्हलि, पर पुरुष मुँह नहिँ देखलि, जनम पाए सिन्दुर नहिँ माँग पहिरलि। ऊनका कारन काँचे बाँसक कोहबर बान्हलि, लाल पलङ्ग सभ रङ्ग सेज ओछाओलि, सिकिआ चीरिकै बेनिआ बनाओलि॥ गौरी अवत॥

३। नान्हिटा सँ पोसलऊँ, एतेक बस्तु आनि कै घर मैं रखलऊँ, तैओ न स्वामी सलहेस एलाह। ऊनका कारन फुलवाड़ी रोपलि, रङ्ग रङ्ग फल आनि

लगाओलि, बेली फूल, चमेली, ओ कुलकुंज, नेवार, तेखरिक फूल फुलवाड़ी लगाओलि ऊनि सलहेसक कारन, साँची बीड़ा पान लगाओलि, मेदनी फूल गाँजा आनि लगाओलि, तैओ सलहेस मेारंग नहिँ आएल। बिना पुरुष सौँ केाना दिवस गमाएब, एहि सेाग सन्ताप सँ तेजि दितऊँ मेारंग राज, देस पैसि कै स्वामी तकितऊँ। स्वामी सलहेस जौँ मिलतथि, स्वामी सलहेस लै राज भेागितऊँ, नहिँ मिलताह हिआ हारि घुरब, सेाग सन्ताप सौँ पानि धसि खसब, फेरि पलटि मेारंग नहिँ आएब। जनम सौँ गहना गढ़ाए राखलि, कहिओ नहिँ पहिरलि, आइ मन हेाइअछि जे गहना पहिरि ऐना म देखितऊँ, जे केहन लगैअछि सूरति॥

४। गहना पहिरि बैठलि मालिनि सुरखी देखै ऐना मैँ। बड़ सुन्दर लगैअछि, एक रती सिन्दुर कारन माँग उदास लगैअछि। तखन दमसि उठलीह घर सौँ, बिलकुल गहना खेाँइछा बाँधलि, घर सौँ चलि भेलि मालिनि। नगर गुजरात तेजि देब, जहाँ भेटताह स्वामी सलहेस देस पैसि ताकब; जौँ कतऊँ मिलताह स्वामी, तौँ लैकेँ आएब मेारंग राज; नहिँ मिलताह हिआ हारि लैाटब, सेाग संताप सौँ बुड़ि कै मरब॥

५। भेार हेाइत भिनसरवा कनैति घर सौँ बहार भेलि, चाह दीस ताकथि, बाट ठाढ़ि पचतावथि जे नहिँ भेटै बाट बटेाहेा, नहिँ भेटै संग समाज, ककरा दिआ समाद पठाएब। हिआ हारि कै चललीह मालिनि कनैत चललीह मालिनि स्वामीक उदेस। डेगे२ चललीह, जेाजन भरि जाए जुमलीह अपना फुलवाड़ी; फूल देखि धरती खसलि मुरझाए, तखन लेाटि लेाटि कनै लगलीहि फुलवाड़ी मैँ। ऊनक कानब सुनि संग समाज सखी बहिन भेार हेाइत आइलि ऊनका फुलवाड़ी। तखन जाए पुछबहन्हि सखी कैँ जे केान बेड़ा है फुलवाड़ी मैँ कानब, की ऊनका माए बाप गारी देलक, की परेासिआ उलहन देलक ताहि बिरहैँ ऐलीह फुलवाड़ी॥

६। तखन पुछैछथीन्हि चंपा जे की जानि घर सौँ बहार भेलि। तब कहैछथीन्हि देाना मालिनि एक सलहेसक कारन घर तेजलऊँ, घर तेजि स्वामी सलहेसक कारन चललऊँ। पाँचो सखी चली कमला घाट जे कमला घाट मैँ स्वामी सलहेस हाथी नमावै औताह, ओहि ठाम जौँ मिलताह स्वामी सलहेस तौँ लाएब जादू सौँ लेाभाए। आनि अपना फुलवाड़ी मड़वा बान्हि बिआहि देब; तेाहरा छाड़ि केाना सखी नहिँ दिख रेापब, तील कुश लै उसरंगि देब।

तो पाँचो बहिनि चललीहि कमला नहाए, जाए भुमलीहि ठीक दुइ पहर मेँ कमला घाट मेँ, ठाढ़ि चारू दीस बाट ताकथि जे कोन दीस सौँ सलहेस औताह। तखन चीर उतारि तेहि ठाम राखलि बेल फुलेल कमला मेँ भसाए देलि॥

७। कमला मेँ भसाए कल जोरि मिनति करैअछि, जे जलदी सलहेस कैँ मंगाए दिअ जे दरसन होए। पाँचो बहिनि एतवा कहि कै कमला मेँ डुब देलैन्हि। आसन डोलि गेल, छपन कोटि इन्द्र देवता जाए कै पैठल जहाँ बैठल कचहरी मेँ ताहि ठाम, उदमत लगाए देल। सभटा हाल कहि देल सलहेस कैँ, तोहरे कारन पाँच सखी बारह बरख अपरा बान्हलि; आवै कहब कमला घाट स्वामी सौँ दीदार होत। एतवा समाद सलहेस कैँ गेल अछि; सलहेस कहल अछि जे हम नहिँ जाएब, सुगा पठाए बेदुली मंगाए इआर कैँ सहि-दानी देखाए देब। तखन एतवा खबरि सलहेस कैँ भेल अछि, लगले ऊकुम देल भिनमा खवास कैँ डेउढ़ी सौँ सुगा आनि दे; भिनमा खवास गेल अछि, सात खंड डेउढ़ी पिंजरा टाँगल जाए, भिनमा खवास पिंजरा उतारल तौ पिंजरा उतारि लाएल, बीच कचहरी सलहेस के आगा राखल, सुगा बहार कै सुगवा उड़ाए देल। तर तेजल धरती उपर असमान बिचली परती सुगवा देऐ चक भाउर चलि गेल कमला घाट। पाँचो बहिनि कमला मेँ खेलाए धमाउर, उपर मेँ सुगा देऐ चक भाउर। चारू दीस नजरि खिड़ावै, खन कनडेरिएँ सुरखी परेखे, खन द्रिष्टि गेदुली पर देऐ ऐसनि भपट मारै सुगवा बेदुली लै भागल दौना मालिनिक माँगक लै भागल। सुगवा धैल पकड़िआक बाट, जाइत जुमल सखु बन, जुमल पकड़िआ राज बीच कचहरी दुनु इआर के बीच मेँ ओन के ओन दै बेदुली नेड़ाए देल। बेदुली देखि बऊत मन कुगु-लक जकर बेदुली लाएल तकर तिरिआ केहन सुरखी॥

८। कहथि सलहेस, सुनह सुगा, जकर बेदुली लैलाह से जौँ पिछोँहि करै तौँ धरम करम नहिँ बचते; से नहिँ, जाए बेदुली सखु बन पऊँचा दहक। जाए सुगवा सखु बन पऊँचल, असोक कर गाछ पर बैठल। पाँचो बहिनि तकैति हिआ हारनी भेलि, जाइत चारि बहिनि घुरलीह हिआ हारि घर कैँ; दौना मालिनि कुसेथरि देलि अछि, छोइत भोर सुगा उड़ैल, आवि कै सुगा बेदुली देल अछि दौना मालिनि कै; लिअ मालिनि अपन बेदुली; जाए मोरंग राज फुलवाड़ी मेँ बैठब, हम सालहेस कैँ पठाए देब॥

९। पलटि ऐलीह मालिनि अपना फुलवाड़ी। छोइत भोर सलहेस पऊँचल,

राति बिराति जाए जुमल मोरंग राज फुलवाड़ी। होइत भोर सलहेस आएल फुलवाड़ी॥

१०। भेल भिनसरवा बेरलल कोइलि। उठलीह मालिनि फुलडाली लेने फुलवाड़ी ठाढ़ी फूल तोड़ि गूँथलि टमहार सलहेस ला। ताहि बेरि जुमल अनदेसिआ चोर। चुहड़ माल मोकामा गढ़ सँ। दीन दुपहरिआ घर घर फिरै, पकड़िआ टेबनें फिरै, पकड़िआ चुहड़ योग न्हवेलो नहिँ मिलै, तकैत तकैत मिलल राजा भीमसैनक डेउढ़ी। डेउढ़ी टेबि चलल चुहड़ माल दुइ चारि कोस अन्तर जंगल मैं डेरा खसाओल। सुमिरै लागल देबी असावरि घरक गोसाउनि। जनम सँ पुजलऊँ मोकमा गढ़ मैं, कहिओ जन्म भरि चोरी नहिँ केली; सुनल पकड़िआ मैं ननुआ सलहेस जन्म लेल, बड़ योगमन्त, चौदह कोस पकड़िआ कोतवाली लिखाओल; ऊनक डाक सँ ककरो टंगरि साबित नहिँ होइअछि जे ऊनका पहरा मैं चोरी करै॥

११। से जानि चुहड़ माल चढ़ि कै आएल, झोँटीक केस बाँधल, दोहरि चरना चढ़ाओल, लाख दर लाख छूड़ी गतर मैं बाँधल, कमर मैं ढाल बाँधल। पेस्तर छूड़ी लेल हाथ कै, बैठल धरती मैं। आसन लगाए कै, देल पेटकुनिआ धरती मैं, सेन्ह काटै लागल, दुइ चारि कोसक बीच सँ धरती मैं मिलि गेल; सेन्ह कटैत चल जाए पकड़िआ राज मेँ। होइत भोर राजाक धरहर मैं सेन्ह काटै लागल, सेन्ह काटि पऊँचल जाहि घर मैं रानी हँसाबती सूतलि सोनाक पलंग पर सुनहर घर मैं, ताहि ठाम घर मैं पऊँचल चुहड़ माल चोर। ऊनका सिरमा मैं सेन्ह फुटल जाए, चुहड़ माल पलंग ओँठघि बैसल। जाति दुसाध परतीति नहिँ करिऐ, मुड़ी उठायकै घर मैं ताकै माल, कोनो माल नहिँ मिलल, देखल हँसाबती सूतलि सोनाक पलंग पर, लाख दर लाख गहना गतर मैं। तकरा तजवीज करै चुहड़ माल जे कोन चीज लेब। दुइ चीज लेब, सोनाक पलंग ओ रानीक गराक चन्द्रहार लेब। एतवा कहैत मैं भिनसरवा भेल, ताहि सँ चन्द्रहार रानीक गरा सँ काटि लेल, ओ रानी केँ उठायकै भीमसैनक खटिआ पर देल, ओ सोनाक पलंग मथा पर राखि लेल॥

१२। होइत भिनसरबा भागि चलल ओहि सेन्ह दै, चारि कोसक तर दै ऊपर भेल जंगल मैं। लगले मोसाफिरक भेस पकड़ि लेल, माल जोर बर जोर लेने जाइअछि मोकामा गड़ मैं; जाइत गंगा घाट त्रिबेनिआ पहर दीन उठैत गंगा पऊँचल। तब कहैत अछि गंगा सँ "सुनह गंगा, चोरि कै आएल छी, परबत राज सौँ राजा भीमसैनक गढ़ सँ ओ सलहेसक पहरा सँ लेने जाइ

छी। कहिओ काल्ह चढ़ि मुदै सलहेस तकरा पार मति करह, आहि घड़ी पार करब हम खुनब आवि कै धर्म्मक बाँध बाँधि देब" एतवा कहि गंगा पार भै गेल ओहि पार मगह मैँ, मगह सँ चलल मोकामा गढ़ मैँ, सात खंड डेउढ़ीक बीच मैँ गाड़ल। ताधरि रानीक घर मैँ नीन्द नहिँ टूटल, केओ नहिँ जागल, डेउढ़ी मैँ सभक पहिले सलखी नौड़ी जागलि॥

१३। बाढ़नी लेने अंगना बहाड़ि ओसरवा मैँ ठाढ़ि भेलि, तखन तजवीज करै बिना पुरुष कँ त्रिआ एतेक बेरि धरि सूतलि; तखन नड़ाय देलि बाढ़नि, धाए पऊचलि अन्दरात, केवाड़ खोलि जगाए देलि हँसावती रानी कैँ। उठू उठू रानी एहन बघ नीन्द भेल, कोन चोर आवि घर सेन्ह देल; एतेक कहैति मैँ रानी उठलि हँसावती, रानी सेन्ह देखि गर्द कैलि। ततवा बेरि मैँ दौड़ल बिलकुल नोकरिआ, दौड़ि कै घेरल चारू दीस डेउढ़ी, ताकै चोरक बनार कतऊ नहिँ मीले। तखन कनै लागलि हँसावती रानी, राजाक नाम पर कनै लागलि। तखन कानि २ अचरा फारि कागज बनाओलि, नैनाक काजर पोछि कै मोसि बनाओलि, तखन बाम कनगुरिआ कैँ चीरि कलम बनाओलि, लिखै लागलि। चोरीक हाल कहि देब राजा भीमसैन कैँ, एतय गढ़ मैँ चोरी भेल, जनमक चौकीदार थिकाह सलहेस, ऊनका कहबैन्हि जे चोर माल हाजिर करै, तौ लागि ऊनका फुरसति नहिँ। एतैक चीठी लिखि सुदीन कै कहलि खवास मंगाय लेलि, तकरा दिआ चीठी राजा भीमसैन कैँ पठाय देलि॥

१४। होइत दुपहरिआ चीठी पऊँचल राजाक पास। राजा भीमसैन चीठी देखि तमसल, लगले ऊकुम देल बिलकुल बनौधिआ कैँ जे पकड़ि लावह सलहेस कैँ। तखन दौड़ल विलकुल बनौधिआ, सलहेस लुकाए गेल, कतऊ नहिँ मिलल सलहेसक भाँज। तखन पकड़िआ ताकल, झील होल ताकल, तरँगना पहाड़ ताकल, कतऊ न मिलै सलहेसक भाँज। हिआ हारि बैठल परतीक खेत मैँ, झखै लागल; ताहि बेरि मैँ एकटा बुढ़िआ फटोहिनि आवि गेलि, से पुछै लागलि जे एतेक बनौधिआ कथीलै झखैत छह। तखन कहैत अछि एक सलहेसक नाम सँ झखैत छी, तखन बनौधिआ कहल जे सलहेसक भाँज बताए दे। तखन बुढ़िआ कहै लागलि जे एक ठाम हम देखलि सलहेस कैँ; कलालक भट्टी पर दारू पिवैत, गाँजा मलैत, कारिआ पगड़ी माथ मैँ ललकी लाठी हाथ मैँ, घोरआ माँटी देह मैँ। एतेक सुनल बिलकुल बनौधिआ दौड़ल सलहेस कैँ पकड़ै, चारू दीस सँ घेरि लेल कलालक भट्टी; तखन जाए पकड़ि लेल ओ मुसुक बाँध बान्हि देल। तब पुछै लागल सलहेस बनौधिआ कैँ जे

कोन जिआन भेल अछि जे हमरा बाँधि देल अछि, से हाल कह। तखन कहै अछि बनौधिआ जे चलह कचहरी, राजा भीमसैन कहताह हाल, हम नहिँ जानी। आगा पीछा बनौधिआ बीच मैँ सलहेस कैँ लेने जाय जुमल कचहरी, दाखिल कै देलक कचहरी मैँ, कल जोरि सलाम कैल बिलकुल बनौधिआ लिख समुझाय अपन बन्धुआ॥ १॥

१५। तखन कल जोरि कै ठाढ़ भेल सलहेस, जन्म सँ नोकरी कैल कहिओ फूलक साटी न लागल, आइ कोन बिखे भेल जे बन्धुआ बान्हि देल। तखन राजा भीमसैन ऊकुम देल जे तोहरा अछैत घर मैँ चोरी भेल चोर माल पकड़ि कै हाजिर कै दह, तखन तोहरा फुरसति देबऊ, बोच मैँ नहिँ देबऊ। तखन कहैत अछि सलहेस जे चौदह क्रोस पकड़िआ चौकीदारी लिखाओल, चोरक बनार नहिँ पाओल, आनू कागज जे चोरी माल गेल अछि तकर तमसुक लिखि देब, जन्म२ सधान कै देब; चोर माल हमर सक नहिँ थीकि। तखन आन सँ खिसिआएल राजा भीमसैन, देल ऊकुम बनौधिआ कैँ, लैजाह सलहेस कैँ, उनटा बाँध बाँधि देब, नौ मन ढँग उपर कै देब, कचे बाँस के फठा सौँ पीठि ओदारि देब, जाति दुसाध कबूल नहिँ देब। तखन परल संकट मैँ सलहेस, तखन कनै लागल सलहेस, जे आब प्रान नहिँ बाँचत, आखिर मरना, अंकुर मेटल नहिँ जाएत, भाइ सहोदर मोतीराम सौँ भैँट नहिँ भेल, बिआही स्त्री सौँ भेट नहिँ भेल, माए बुढ़िआ धरि सौँ भेट नहिँ भेल। सुमिरै लागल असाबरी घरक गोसाउनि कैँ जे जाएकै उढ़री तिरिआ सतबरती दौना मालिनि होइत सूतलि फुलवाड़ी मैँ पलंग पर तकरा जाय कहब सँबाद आवि कै कचहरी मैँ भैँट कै जाए।

१६। एतवा सुनि दौना मालिनि उठलि चिहाए, ठाढ़ि भेलि दरवाजा पर गाइक गोवर लै सवा हाथ धरती नीपि लेलि, सभ देव मनिक नाम अरोधि कै सुरुजक साँथैँ सगुन उचारै लागलि। सुरुज साँचे२ सगुन उचारि दह जे कोन राज चोर बसैत अछि, केकर बेटा, केकर भगिना, की ओहि चोरक नाम थीक; एतेक हाल कहि दह। तखन एतेक सुनि कै उठलीह मालिनि, जुमलीह फुलवाड़ी माँझ, सोलहो सिंगार पेन्हि लेलि, जादूक फूलडाली बन्धाए लेलि, फूल तोरै लागलि, रंग बिरंग फूल तोरि लेलि, काँचे नौँग अराची तोरि लेलि। चललीह सामीक उदेस, जाए जुमलीह कचहरी माँझ मैँ, कल जोरि मिनती कहैति अछि; राजा भीमसैन के कहै लागलि, जे बड़ सुकुमार हमर सामी सलहेस, मारि सहल नहिँ जाइछैन्हि, कनिएक बन्धन खोलि दिअ, जहाँ सौँ होएत तहाँ सौँ

चोर माल हाजिर कै देब। ताहि पर तमसुक दीमान, जे चिठ्ठाक आनि कहाँ सौं दैबै चोर माल; औ लागि हाजिर करबै नहिँ, तौ लागि फुरसति नहिँ देबौक। तखन राजा भीमसैन कहैत छथीन्हि जे बन्धन खोलाए देबौक, एक एकरार हमरा पास लिखि दह जे आठम दीन चोर माल हाजिर करी, नहिँ हाजिर करी, तौ नौम दीन तोहरा सौं विवाह करी; तकर अकरार लिखि दाखिल करह, ओ लिखाए लेल। तखन दौना मालिनि कहै लागलि जे सातै दीन मैँ चोर माल पकड़ि कै हाजिर कै देब, से दुनु तरफ अकरार भै गेल।

१७। तखन उठलीह मालिनि सलहेसक बन्ध खोलै लागलि अपने हाथ सौँ, आगा पछा बिदा भेल। तखन सलहेस पुछै छथीन्हि मालिनि सँ जे की कहिकै हमरा बन्ध खोलौलिँहि। तखन मालिनि कहै लागलि जे अपन इजतिक अकरार लिखि आठ दीनक जे चोर माल आनि देब ओ हाजिर कै देब, तखन अहाँ कैँ खोलाओलि अछि। तखन सलहेस कहैत छथीन्हि जे कोन चोर थीक, तब मालिनि कहै लागलि जे चुहड़ माल मोकामा गढ़ मैँ बसैत अछि, जगतक भागिन थीक, वैह चोराए कैँ लै गेल अछि। कह्ह पैरख सलहेस जे चोर माल पकड़ि कै लै आवह; ओना नहिँ पकड़ल जाएत, भेद बताए दैत छी जे जाऊ नटक टोल, जाए कै सभटा वस्तु मंगनी माँगि कै ढोलक, मगदर, खनती, भीलम, खटिआ, मचिआ, सिरको, भैसा, लै आवह। सलहेस तखन मंगनी माँगि कै लै आएल, सलहेस मालिनि कै पास सपुर्द कै देल। तखन कहैत छथीन्हि दौना मालिनि ई सभ भेद आओर बता दैछी, मथाक टीक मुड़ाए दिअ, जुलफी रखाए लिअ, तसरक धोती काछ लगाए लिअ, उत्तम रंग ताखो मूड़ बैठा लिअ, घोड़आ माटी गात लगाए लिअ, दुइ चारि दंड लगाए लिअ, जे असले नटक भेस लागे।

१८। तखन दौना मालिनि दछिनक चीर पहिर लेलि, पाटी समारि लेलि, नैना काजर पेन्हि लेलि, सीके२ मिसी वैठाए लेलि, चोली पहिर लेलि, हाथ मैँ बाँक पहिर लेलि, पैर मैँ काड़ा पहिर लेलि, माँग मैँ तारचन्द टिकुली पहिर लेलि, असले कसबीन भेलि। दुनु आदमी अल्हा गावै लागल, अल्हा सुनि कै मोरंगक लोक चौतरफी घेरि लेल, देखै लागल तमासा, चिन्हले लोग अनचिन्ह भै गेल, तखन ओहि ठाम सौँ डेरा उठाए देल, तखन चलल चोर पकड़ै, पहुँचल गंगा घाट पर। ता मैँ सुनलन्हि गंगा सलहेसक अवाइ, घाटे घाटे नाओ देल डुबाइ, अपने ब्राह्मनीक रूप धै कंगनिआ चढ़लि। भै गेल गंगाक लगा मैँ जे कतऊ नाओ दिअ वताए जे पार उतरि कै जाएब ओहि पार।

तखन गंगाजी कहै लागलथीन्हि जे माओ गेल भसिआ; तेाँ फीरि कै घर अप्पन जाह; घर हम नहिँ फीरि कै जाएब, सुखले नदी पार भै जाएब। गरक चन्द्रहार उतारि कै जल मेँ राखि देलि, ताहि पर चढ़ि लेल नट नटिन; भासल जाए चन्द्रहार, ताहि पर चढ़ल नट नटिन, पार उतरि गेल मगह मेँ। मगह सँ मुंगेर जुमल, राति विराति बलवे पऊँचल, मेाकामा गाम मेँ गाछी ताकि कै डेरा खसाए देल, तखन सभ बस्तु टाँगि देल, सिरकी तानि देल।

१९। तखन अपने बैठल सलहेस; अपने नटिन चललीह भरि मड़ हरवा लै गाम पर हरवा बेचै, ले गे गिरथाइन हरवा ले, तखन हरवा बेचैतिर पऊँचलि चुहड़क दरवाजा पर। सात नीन्द सूतल सात खण्ड डेउढ़ी मेँ अपने मालिनि ठाढ़ि भेलि दरवाजा पर, जादू सँ देलि जगाए। बक दै उठल चेहाए साता खण्ड केवाड़ खोलि कै दरवाजा पर आएल, पुछै नटिन केँ जे कथीला ऐलीह दरवाजा पर। जाति के हम नटिन थिकऊँ, दुइ चारि पैसा खातिर हम ऐलऊँ दरवाजा पर। तखन चूहड़ माल कहैत छथीन्हि जे हमरा घर मेँ नहिँ माए नहिँ बहीन नहिँ इस्त्री, तखन हमरा सेाँ की लैबै ओजह इनाम। तखन बेाले लागलि नटिन राति हम सूतल छलऊँ अप्पन सिरकी मेँ, सपना मेँ देखलि जे तेाहरा घर मेँ एक चन्द्रहार छऊ, से इनाम दह हमरा तब तेाहरा मन पुराएब। तखन खुबसुरति देखि चन्द्रहार आनि देल जे हम चेारी कै लैलऊँ केओला गढ़ सेाँ, राजा भीमसैनक घर सेाँ, सलहेसक पहरा सेाँ से तेारा इनाम दैत छी। चलू, अपना सिरकी मेँ ओहि पलंग पर मन पुराए देब। आगा माथा पर पलंग, पाछू नटिनिआ गेल अपना सिरकी मेँ॥

२०। ता मेँ सलहेस सिरकी तेजि देल, लावै गेल अपना भाई मेातीराम ओ भगिना कारी कन्तु; सात सेा हाथी मकुना लै आबि कै सिरकी घेरल। ता मेँ नटिनिआ पलंग ओछाए देलि, ताहि पर चुहड़ माल कै तेल फुलेल दै सुताए देलि। ता मेँ फरीछ भेल, जुमल सलहेस सभ लसकर लै, घेरि लेल सिरकी बीच मेँ चुहड़ माल सूतल। देबी असावरी देलि जगाए जे त्रिआ कारन मुदै तेार जुमल सलहेस। एतवा कहैत उठल चिहाए, देाहरि काछ लगाए भै गेल ठाढ़, छूरी लेल हथवा, एक बेरि छरपल चुहड़ माल, उपर उड़ि गेल सै पचास हाथ, खसल हाथिक हलकाक बाहर, लड़ै लागल सलहेस से। चुहड़ माल जहिना पैसे बकरी मेँ ऊड़ार, तहीना छरपल फिरे चुहड़ माल, जेँभर छरपै तेम्हर हाथी कटिते जाए, सात सै मकुना कै एक दम सेँ काटि देल, तेानि

राति दीन परल लड़ाई ; तखन तीनू वापुत के खेहारने फिरे परतीक खेत मैं। उठलि नटिन, पकड़लि चुहड़ मालक वाँहिँ, हम जातिक कसबीन, हमरा लग कतेक मोसाफिर अवैत अछि, तकरा सभ सौँ लड़ने हमर रोज हरज होइत अछि, खीस तेजि दह, चलह सिरकी मैं मन पुराए देब। चुहड़ माल सिरकी मैँ आवि कै पलंग पर रहल सूति। नीन्द अहिद्रा राखि देलि, चाल कैलि राजा सलहेस कैँ ओ मोती राम कैँ, आवि कै अप्पन मुदै वान्हू॥

२१। एतवा सुनि कै पलंग लगाए साते दीन मैँ चोर माल वान्हि कै चलल नट नटिनिआ, जुमल गंगा घाट पर चोर माल लैकै, गंगा मैँ साते सै हाथी जिआ लेलक जादू सौँ, नटिनिआ गंगा भैगेलं पार, रातुक चलबें दीन मैँ पहुँचल राजाक कचहरी जाए, चोर माल देल समुझाए। चोर देखि कै राजा भीमसैन के धैरज नहिँ रहल। तखन चुहड़ माल कै देलक खोलि, सभटा जवाब कहि देल जे हम निस्सै चोरी कैल सलहेसक नाम जानिकै ऊनका पहरा मेँ। ई सुनि राजा भीमसैन खुशी भेल, पाँचो टूक कपड़ा, पाँचो हथिआर, अपना चढ़ैक घोड़ी देल; बकसीस दै बिदा कैल। तखन दौना मालिनि लै राजा सलहेस राजा भीमसैनक फुलवाड़ी करै जन्म भरि रखवारी। इति॥

TRANSLATION OF THE SONG OF KING SALHES.

1. Morning came, and, Lo, Dauná Málin stands in the doorway, and with clasped hands prays reverently unto the gods and saints: "Hear me, Ye fifty-six *krors* of gods of heaven, and Thou, O Indra, who hast given me birth, and who in my birth-chamber on the sixth night thereafter didst write (in the book of fate) that I should wed one like unto Salhes. For him have I kept my bosom covered with my body-cloth, nor have I ever cast eyes upon another man, nor from my birth have I adorned me with vermilion. For such a spouse, have I built a bridal chamber of fresh bamboos. I have made and adorned a scarlet bed, and on it spread a well swept mattress for him. With a split reed have I applied silver spots to my brow, for the sake of my spouse."

REFRAIN—"*O fair one, will he come?*"

2. Lo and behold, morning came, and as the cuckoo sings, she stands in the doorway, and reverently with clasped hands prays unto the fifty-six *krors* of gods: "Hear, O Ye companions of Indra in heaven, and Thou who didst give me birth, and who, in the birth-chamber on the sixth night thereafter, didst write (in the book of fate) that I should wed one such as Salhes. From my girlhood have I kept my bosom covered with my body-cloth, nor have I ever cast eyes on another man, nor from my birth have

I adorned the parting of my hair with vermilion. For him have I built a bridal chamber of fresh bamboos, and on a crimson bed have I spread a mattress of varied colours. And with a split reed have I applied silver spots to my brow."

REFRAIN—" *O fair one, he will come.*"

3. "From childhood was I brought up, and all these riches did I collect in mine house, yet still my spouse Salhes came not. For him did I plant a garden, and set therein flowers of varied hue; the *Belí*, *Chamelí*, *Bulkunj*, *Newár*, *Tekharí*, did I set in the garden for Salhes. I prepared rolls of *sā'chí* betel, and *mediní* and *gā'já*, but still Salhes came not to Morang. Without a spouse how can I pass my days? Weeping and mourning for him will I leave the kingdom of Morang. I will go to the heart of the land and seek my husband; when I meet my lord Salhes, with him will I enjoy the kingdom. If I meet him not, broken-hearted will I turn, and in sorrow and affliction will I drown myself, nor ever will I return to Morang. From my birth have I been melting gold for ornaments, yet never have I worn them; to-day would I wear them, and look upon myself in a mirror, that I may behold of what sort is my beauty."

4. The Málin adorned herself in her jewels and sat down, and beheld her beauty in the mirror. "My face is very lovely, but the parting of my hair longeth for one grain of vermilion." So she left the house in anger, and tied up all her jewels in the edge of her garment, and departed. "I will leave the city of Guzrát, and will enter the heart of the land and seek Salhes, where I may find him. When I meet My Lord, with him will I come back to the kingdom of Morang. If I meet him not, broken-hearted will I return. And in sorrow and affliction will I drown myself and die."

5. As dawn became morning, weeping she leaves her home, and gazes in every direction: she stands on the road and laments,

"I meet no traveller on the way,
"Nor do I meet my comrade,
"By whom shall I send my news?"

Broken-hearted went Málin; weeping did she go in search of her spouse. Step by step she went. She went a league, and reached her garden; when she beheld the flowers she fell upon the earth, and fainted, and then rolling on the ground she began to weep. When they heard her sobs, her companions, friends, and sisters came, even at dawn, to her garden. And one said to another, "Go, and ask our friend 'What sorrow is thine; that thou weepest in the garden'. Hath she been abused by her father and mother, or have the neighbours blamed her; that she hath come in sorrow to the garden?"

6. Then Champá asks her "Why didst thou leave thine house?" and Dauná Málin replies, "For one Salhes did I leave mine house. I left mine house for my spouse Salhes." "Let us five friends (including Dauná) go to the banks of the Kamlá, where thy spouse Salhes will come to water his elephant. If we find thy lord Salhes there, we will tempt him and take him by magic. We will bring him to thy garden and will build a bridal bower and marry him to thee. Only thou of us wilt behold his face, we will scatter *tíl* and *kuś** upon him, and give him to thee." Then the five sisters went to bathe in the Kamlá, and arrived at the river bank just at midday. They stood and gazed upon the road to see whence Salhes would come. Then they took off their apparel, and laid them there, and floated an offering of sweet oil upon the Kamlá.

7. They float the offering on the Kamlá, and reverently with joined hands they pray, saying, "O Kamlá, cause Salhes to come quickly that we may behold him." Having said this, the five sisters dived into the waters of the Kamlá. Then the seats of the fifty-six *krors* of Indra and the gods shook, and they went and rushed into the Kachaharí, in which Salhes was sitting, and charmed him. They told Salhes the whole story, how "For thee five sisters for twelve years have kept their bosoms covered. They have prayed unto us 'Tell him to come to the bank of the Kamlá that we may see our Lord.'" The news reached Salhes, and he replied, "I will not go, I will send my parrot, and he will bring me a *bedulí*,† that I may shew to my friend as a token of my love." And so this news was told Salhes, and immediately he ordered his man Jhinmá to bring his parrot from his palace. His man Jhinmá has gone; the cage is hanging within seven palaces (one surrounding the other). He took the cage, and brought it, and laid it before his master in the midst of the Kachaharí. He took the parrot out of the cage, and let it fly. The parrot abandoned the surface of the earth and the sky above, and taking the middle regions it flew in circles, and departed for the bank of Kamlá. The five sisters sported madly in the Kamlá, and above them the parrot flew in circles. Now it gazed around on all sides, and now with half closed eye at the beauty of the damsels, and again it would cast a glance upon the *bedulí*. Of a sudden it swooped down, and fled off with a *bedulí*. It took it from the forehead of Dauná Málin. The parrot took the road to Pakaṛiá, through the *Sál* forest; and there in the kingdom of Pakaṛiá, it laid the *bedulí* between the two friends in the midst of the Kachaharí. When he saw the *bedulí* he was mightily pleased in heart. "If the *bedulí* is so fair, how fair must be the woman who owns it."

* This is the procedure adopted in making an irrevocable gift.

† A spot of silver leaf worn by women on the forehead.

8. Saith Salhes, "Hear, O parrot, whose *beduli* thou hast taken, if she pursue thee (and find it here) our fair fame will be destroyed: Let not that be so: Haste thee, and take it to the *Sál* forest." The parrot went to the *Sál* forest, and sat upon an *aśok* tree. The sisters gazed and gazed till their hearts broke: four of them turned, and went heart-broken to their homes, but Dauná Málin lay there despairing.* When dawn appeared, the parrot flew and came to her, and gave her the *beduli*. "Take it, O Málin; go thou to Morang, and sit in thy garden, and I will send to thee Salhes."

9. Dauná Málin returned to her garden, and at dawn Salhes arrived. He travelled the long night through to the garden in the kingdom of Morang. As morning arose Salhes arrived in the garden.

10. Morning came, and the cuckoo sang. Up rose Málin, and taking a flower basket, she stood in the garden. She plucked the flowers, and tied a necklace for Salhes. At that moment there came a thief from a strange country. His name was Chuhaṛ Mál, and his home was in the fort of Mokámá. At midday he roamed from house to house. He wandered through Pakaṛiá, noting houses, but in Pakaṛiá he could not find a house worthy of him. He searched and searched, and found the palace of king Bhím Sain. Chuhaṛ Mál noted the palace and went away, and rested in the *jangal* two or three *kos* off. He commenced to meditate on Asávarí, his family goddess: "I have worshipped thee in the fort of Mokámá from my birth up. Throughout my whole life I have never committed a theft, but I heard that the young Salhes hath been born in Pakaṛiá. He is a great man, and hath undertaken the guardianship as *chaukidár* of fourteen *kos* in Pakaṛiá. Such fear is there of his prowess that no one's foot is firm to commit a theft in his beat."

11. It was hearing this report that Chuhaṛ Mál had come to attack Salhes. He tied his pig-tail into a tight knot, and his body-cloth tightly round his waist.† On every limb he tied tens of thousands of knives, and by his side a shield. First he took a knife in his hand, and sat upon the earth. Then he took his position, and lying upon his belly on the ground, began to dig a mine (*sendh*). He kept under ground for a distance of two or three *kos*, and as he dug he arrived within the kingdom of Pakaṛiá. As morning dawned he began to dig into the king's stronghold, and as he dug he broke in at the quiet room in which Queen Hansábatí was sleeping on a golden bed. It was there that Chuhaṛ Mál the thief entered. Close to her head he broke into the room, and Chuhaṛ Mál rested against the bed. Trust not the caste of Dusádhs! He raised his head and

* A person is said कुसोथरि देब, *Kusothari deb*, when as a last resource he makes a bed of *kuś* grass by the side of some sacred spot, and vows not to leave it, till his boon is granted by the gods.

† Two precautions which thieves adopt to prevent their being caught.

looked about the house for property, but could find none. He only saw Hansábatí sleeping on the golden bed, and tens of thousands of jewels on her limbs. Chuhaṛ Mál looked at them, and considered what thing he should take. "I will take two things, the golden bed, and the necklace on the neck of the queen." As he said this morning came, and therefore he cut the necklace from the neck of the queen, and, lifting her up, laid her on king Bhím Sain's (empty) bed, and took the golden bed upon his head.

12. As morning broke he made off through the mine for four *kos*, and then emerged from it in the midst of the forest. Immediately he dressed himself as a traveller, and forcibly went off with his booty to Mokámá fort. As he came to the meeting of the rivers on the Ganges bank, a watch of the day had passed. Then he addressed the Ganges thus, "Hear, O Gangá, I have committed theft, and come to thee, and it is from the kingdom of the hills, and from the fort of king Bhím Sain, and from the beat of Salhes, that I bring the booty. If ever Salhes come in search of me, let him not pass over thee. If ever thou bearest him across, at that hour will I be enraged, and by the power gained by my virtues, will I bind thy streams with a dam." He spake so far and crossed the river into the land of Magadh, and from the land of Magadh, went to Mokámá fort, and buried his booty within the inmost of seven houses. All this time the sleep of the queen in her palace was not broken, nor did any one wake. In the palace the first to wake was the damsel Salkhí.

13. She bore a broom and swept the court-yard, and then stood in the verandah of the palace. Then she began to think to herself about the queen, "How can a woman stay so long in bed when her husband is not with her." So she dropped her broom, and ran into the inner chamber, and opening the door awakened queen Hansábatí. "Rise, Lady, Rise, thou sleepest soundly; some thief hath come and dug a mine into the house." As she spoke, Queen Hansábatí arose, and seeing the mine, cried out aloud. By that time all the servants had run up, and surrounded the house on all sides, searching for traces of the thief, but nowhere could they find them. Then Queen Hansábatí began to weep, and weeping to call on the name of the king. At length, weeping and weeping, she tore her upper garment for paper, and rubbed off the collyrium of her eyes for ink. She pared the little finger of her left hand for a pen, and began to write a letter. "I would tell king Bhím Sain about a theft. A theft has taken place in the fort. From his birth Salhes hath been its Chaukidár, tell him to produce the thief and his booty. Till then let him not be set at liberty." Such a letter did she write, and told the damsel to call a man-servant, and sent the letter by him to king Bhím Sain.

14. About midday the letter reached the king. He saw the letter, and flew into a rage. At once he told all his Banaudhiá peons to arrest

Salhes, and bring him before him. Away ran all the Banaudhiás, but Salhes hid himself, and nowhere could they find a trace of him. Then they searched throughout Pakaṛiá, and through the swamps and marshes. They searched through the mountains of Tarenganá, but nowhere did they find a trace of Salhes. Broken-hearted they sat in a fallow field, and began to hang their heads in shame. Just then an old woman traveller passed along the road, and began to ask them why so many Banaudhiás were hanging down their heads. They replied that they were hanging down their heads through shame at the name of one Salhes, and asked her to give them a trace as to his whereabouts. The old woman said, "I saw Salhes somewhere. He was drinking spirits at the still of a spirit-seller, and rolling *gā̃'já* in his hands. He had a dark blue turban on his head, and a brown stick in his hand, and had besmeared his body with damp earth, (like a gymnast)." Immediately all the Banaudhiás ran to catch Salhes, and surrounded the distiller's still. Then they went up to him, and arrested him, and tied his arms behind his back. Then Salhes began to ask the Banaudhiás, "Tell me what fault have I committed that ye have bound me." The Banaudhiás replied "Come to the Kachahari, king Bhím Sain will tell you the reason why. We do not know." Before and behind went the Banaudhiás, in their midst went Salhes, till they got to the Kachahari, where the former presented Salhes in the Kachahari and with clasped hands all the Banaudhiás exclaimed, and (asked the king) to take charge of the prisoner.

15. Then with hands clasped Salhes stood before the king, and said, "From birth have I been thy slave, and never even have I been branded by a flower. To-day what has happened that I am bound in chains?" Then king Bhím Sain said "In thy presence a theft has taken place in my palace; arrest the thief with his booty, then thou wilt be released. Till then thou wilt not be set free." Then said Salhes "I am responsible for the guardianship of fourteen *kos* of Pakaṛiá, but I have found no trace of the thief. Bring paper and I will write a bond for the value of the stolen property, and through all my future lives will I pay it off. I cannot (find) the thief and his booty." Then king Bhím Sain was enraged in heart, and ordered his Banaudhiás thus, "Take Salhes away from my presence, and tie his hands behind his back. Lay nine maunds of the trunk of a tree on the top of him. Skin his back with a split length of green bamboo. A Dusádh by caste will never confess." Then into affliction fell Salhes, and he began to cry, "Now my life will not escape. I must die in the end. Fate cannot be wiped away. I have not seen my own brother Motirám, nor have I seen my wedded wife. I have not even seen my old mother." He began to think upon Asávarí, the goddess of his

family, saying "Go, and tell my wife, the faithful Dauná, with whom I have eloped, where she is sleeping on her bed in the garden. Tell her to come to the Kachaharí to see me."

16. When Dauná Málin heard the news she arose and gazed round in horror. She stood in the way, and smoothed a cubit and a quarter of the ground with cowdung, and, having called upon all the gods and saints, asked for a sign from the sun.* "O sun, tell me a true true sign, (that I may know) in what kingdom the thief dwelleth. Whose son is he, and whose nephew, what is his name? Tell me all this." (The sun told her) and when she heard the sign she arose and went into the midst of the garden. She adorned herself in all the sixteen graces, and made a magic flower basket. She began to pluck flowers, and plucked them of varied hues. She plucked fresh cloves and cardamoms. She then went to look for her lord, and entered into the midst of the Kachaharí. With clasped hands, she said humbly to king Bhím Sain, "Very tender is my lord Salhes. He cannot bear a beating, unloose his bonds for a time, and I will bring the thief and his booty from wherever he may be." Then in a rage the Prime Minister said "Whence can a woman bring a thief and his booty? Until thou bringest them, I will not release him." Then said king Bhím Sain, "I will have him released, but write a bond in my favour. 'I will bring the thief and his booty on the eighth day from this. If I do not bring him within that time, then, O king, I will marry thee.' Write a bond to that effect." And so he made her do. Then Dauná Málin said "Within seven days will I bring the thief and booty." And so each party ratified the bond.

17. Then up rose Málin, and unloosed her lord's bonds with her own hands, and they went away one behind the other. Then Salhes asked Málin how she had got his bonds unloosed; and she said, "I gave my chastity in bond that Salhes would bring the thief within eight days. Thus I got thee unloosed." Then Salhes asked her who the thief was, and she told him it was Chuhaṛ Mál, who lived in Mokámá, the nephew of Jagat, who had committed the theft. "Act like a man, Salhes, that thou mayest arrest the thief with his booty. He can be caught by no ordinary means; I tell thee an artifice. Go thou to the quarter of the *naṭs*, and borrow all their goods and chattels, a drum, a club, a hoe, a *jhílam*, a bed, a chair, a tent, and buffaloes." Salhes then went and borrowed all those things, and made them over to Málin. Then said Málin "All these further stratagems I tell thee. Shave off the pig-tail from thy head, and let thy hair be short. Wear a tight silk waist cloth; put on thy head a

* Lit. Head of the sun.

fine coloured cap; smear thy body with moist earth, and exercise thyself* three or four times, that thou mayest appear a true *nat*."

18. Then Dauná Málin apparelled herself in garments of the south, arranged her hair flat over each temple, applied collyrium to her eyelids, and between each of her teeth she inserted black dye. She put on a tight fitting boddice, and an armlet on her arm, around her feet anklets, and on her forehead silver spots like the moon surrounded by stars; and thus she made herself appear a real dancer.† The two then began to sing the song of Alhá and Rudal (after the manner of *nats*). Hearing the cry of Alhá all the people of the Morang came, and surrounded them, and began to see the show: and behold, those whom they knew were unrecognized by them. Then the two lowered their tent, and went to catch the thief, and arrived at the Ganges bank. In the meantime the Ganges heard of the advent of Salhes, and all along its banks it sunk the boats, and taking its proper form of a Brahmaní woman mounted its highest bank. They reached the bank of the river, and asked her to show them where they could find a boat, that they might cross the river. Then the Ganges said "All the boats have been borne away by the stream, return ye, then, to your own house." "We will not return, but will cross the river as if it was dry land." She took off her necklace, and laid it upon the water, and the *nat* and the *natin* mounted on it; away floated the necklace, and upon it the *nat* and *natin* crossed the river into Magadh. From Magadh they hastened to Munger, and travelling the whole night arrived at Balawe, and selecting a grove in the village of Mokámá they fixed upon it for their lodging, and hung up all their property, and pitched their tent.

19. Then Salhes rested himself and sate himself down, and the *natin* putting a bundle of beads on her head went to sell them in the bazar. "Buy, O mistress, buy my beads," cried she. Then selling and selling beads she arrived at Chuhaṛ's outer gate. He was sleeping the sleep of seven sleepers within his seven houses, and Málin herself stood at the door, and by her magic awoke him. He woke with a start, and gazed around in wonder, and opening the doors of the seven houses, he came outside asking the Málin why she had come to his house. "I am by caste a *natin*, I have come to thy house for two or three pice." Then said Chuhaṛ Mál "In my house there is no mother, nor sister, nor wife. How therefore canst thou expect any present from me?" The *natin* replied, "Last night I saw in a dream in my tent that in thy house there is a necklace. Give me that as a present, and I will fulfil all thy heart's desires." Now when he saw her beauty he went and brought the necklace, saying, "I stole this

* See दंड in Vocabulary.

† Not a strictly accurate rendering of the word in the original; see Vocabulary.

from Fort Keolá, from the palace of king Bhím Sain, and from the beat of Salhes. This necklace I give thee for a gift." She replied "Come to my tent, and upon that golden bed of thine will I fulfil thy heart's desires." Front with the golden bed upon his head went Chuhaṛ, and behind him the *naṭin*, to her tent.

20. In the meantime Salhes had left, and went to call his brother Motí Rám and his nephew Kárí Kant, and taking with him seven hundred male elephants with small tusks, surrounded the tent with them. While he was doing this the *naṭin* spread the bed, and making Chuhaṛ Mál to lie upon it, applied sweet-oil to his body. By this time morning dawned, and Salhes arrived with all his army, and surrounded the tent, in which Chuhaṛ Mál was sleeping. His goddess Asávarí awoke him saying "For the sake of a woman, thine enemy Salhes hath come." On this he arose and looked around, and, tying his sleeping cloth around his waist, stood up. In his hand he took a knife. He gave one jump, and flew into the air to a height of fifty or a hundred cubits. He fell outside the circle of elephants, and began to fight with Salhes. He leaped even as a wolf doth into a flock of goats. Wherever he jumped there he slashed an elephant. He cut down at once the seven hundred male elephants with small tusks. For three days and nights the fight lasted, and then he pursued the three brethren in a fallow field. Up rose the Málin, and caught the arm of Chuhaṛ Mál. "I am by profession a dancer, and many are the travellers who come to me. If thou fight with them, my earnings will all diminish. Cease thine anger; come to the tent, and I will fulfil thy heart's desires." Chuhaṛ Mál then returned to the tent and lay upon the bed and slept. She put him under the influence of Ahidrá the goddess of sleep, and called to king Salhes, and Motírám, "Come and bind your foe."

21. When they heard this they came and tied the thief and his booty to the bed, and within the seven days, the *naṭ* and the *naṭin* hastened to the bank of the Ganges with him. In the Ganges the seven hundred elephants returned to life, and by magic the *naṭin* (and her husband) crossed the river, and travelling by night, arrived in the day time in Rájá Bhím Sain's Kachaharí and made over to him the thief with his booty. When he saw the thief, the king could not restrain his surprise. Then they unloosed Chuhaṛ Mál, and he told the whole story; how he had indeed committed the theft, hearing of Salhes's reputation, and from Salhes's beat. When king Bhím Sain heard this, he was pleased in heart, and gave Salhes a complete suit* of clothes, five weapons, and his own special mare; after giving him these presents he allowed him to depart. Thereafter, with

* पगड़ी a turban, चद्दर a sheet, धोती a *dhotí*, मिरजे a body-cloth, and तौनी a handkerchief.

Dauná Malin, king Salhes remained in the garden of king Bhím Sain, and guarded it for the rest of his life.

This concludes the prose part of the reading book.

The first poetical piece given is four songs of the *Marsiá*, celebrating the death of the brothers Hassan and Husain, and sung by Muhammadan boys at the Muharram. They are good examples of the Musalmán dialect of the country, which differs little from that of the Hindus. They are written exactly as dictated by a choir of little boys whom I picked up two years ago in an outlying village. It is noteworthy that they also sung songs in U'rdú, which they knew by rote, but could not understand. The boys were quite uneducated: they did not know how to read or write, and had never left their native village.

॥ अथ गीत मरसीआ ॥

॥ पहिल ॥

बीबीक अंगना चंदन घन गछिआ रे हाए हाय ॰॥ ओहि उपर कागा मड़-ड़ाइ कै रे हाए हाय ॰॥ १ —॥ नहाय सेानाय बीबी बैठलि अंगन माँ रे हाए हाये ॰॥ दसेा अगुरीआ केश्रवा भारै रे हाए हाय ॰॥ २ —॥ देबउ रे कगवा कान दुनु सेानमाँ रे हाए हाय ॰॥ कऊ काग रनक खबरीआ रे हाए हाय ॰॥ — ३ —॥ कि कहब आहे अमाँ रनक खबरीआ रे हाए हाय ॰॥ खुजल तर-अरिआ हँशा लड़ै रे हाए हाय ॰॥ ४ —॥ जाही वन आहे अमाँ सिकिओ ने डोलै रे हाए हाय ॰॥ ताहि वन हँशा कै लड़ै रे हाए हाय ॰॥ ५ —॥——॥

॥ देासर ॥

एहि दसेा दिन सैअद बसवा कटोलकै रे हाए हाय ॰॥ सेहेा बसवा भेलै बिस-रनमा रे हाए हाय ॰॥ १ —॥ एहि दसेा दिन सैअद लकड़ी चिरेालकै रे हाए हाय ॰॥ सेहेा लकड़ी भेलै बिसरनमा रे हाए हाय ॰॥ — ॥२ —॥ एहि दसेा दिन सैअद लकड़ी बन्धेालकै रे हाए हाय ॰॥ सेहेा लकड़ी भेलै बिसरनमा रे हाए हाय ॰॥ ३ —॥ एहि दसेा दिन सैयद कगता सटेालकै रे हाए हाय ॰॥ सेहेा कगता भेलै बिसरनमा रे हाए हाय ॰॥ — ४ ॥ एहि दसेा दिन सैअद सेहला बेसाहलकै रे हाए हाय ॰॥ सेहेा सेहला भेलै बिसरनमा रे हाए हाय ॰॥ ५ —॥ एहि दसेा दिन सैअद पगड़ी बन्हेालकै रे हाए हाय ॰॥ सेहेा पगड़ी भेलै बिसरनमा रे हाए हाय ॰॥ ६ —॥

॥ तेसर ॥

वन मेँ रोये कोइल जंगल मेँ रोये फातमा ॰ ॥ घर मेँ रोये दुलहिनि अभागलि हे हाए हाय ॰ ॥ १ – ॥ एक रोये अमाँ दोसर रोवे चम्रा रे हाए हाय ॰ ॥ तेसर रोवै दूध छाड़ि बलकवा रे हाए हाय ॰ ॥ २ – ॥——॥——॥——॥

॥ चौठ ॥

दौड़ल आवै सहेलिआँ लेलें आवै बीबी हय रो। कमर बाँधे छुरिएँ कटारेँ हो हाए हाए ॥ १ ॥ मोमिनाक डरेँ सैअद कुइआँ मेाँ नुकाएल रे हाए हाए ॥ मकरा जाल लगावै रे हाए हाए ॥ गिरगीट चुगली कैलकै रे हाए हाए ॥ २ ॥

* Translation of the Mars'i'a, or The Elegy of Hassan and Husain. A specimen of the Muhammadan dialect.

(1)

1. Woe, woe, in the court of the lady there is a clump of sandal trees, over this a black crow hovered.

2. Woe, woe, the lady bathed and sat in her court, and combed her hair with her ten fingers.

3. Woe, woe, "I will give thee, O crow, gold for thy two ears; Tell me, O crow, the news of the battle."

4. Woe, woo, O mother, what news can I give of the battle? (Thy beloved's) soul is fighting with a drawn sword.

5. "In the dense forest, where the reeds are motionless, his soul is fighting."

(2)

The neglected tázió.

1. In these ten days the *Sayyad* has cut bamboos and forgotten them. In these ten days he has split wood, and forgotten it: He has tied it up, and has forgotten it. He has covered it with paper, and the paper has been forgotten by him. He has purchased a Muharram turban, and has forgotten it; He has prepared his turban, and forgotten it.

(3)

1. In the wood weepeth the cuckoo, in the forest weepeth Fátimá.* In the house weepeth the unfortunate bride.

* Mother of Hassan and Husain.

2. In one place weepeth the mother, in another weepeth Channá.* In a third the child hath left the breast and weepeth too.

(4)

1. The lady came running accompanied by her friends. He fastened knives and dagger to his waist.

2. Through the fear of the infidel, the *Sayyad* hid himself in a well.

3. The lizard has spoken malicious words, and (at his instigation) the spider has spun his net.

The next songs are purely women's songs. In the month of Bhádo (August and September), that is, in the height of the rains, when snakes abound, the poor women of the village go about begging at the houses of their richer neighbours, and singing these songs. They are all in honour of the Snake god, and contain some peculiar ideas. The language is most colloquial, and full of diminutive terms of endearment. As printed, they are exact copies of what the women sung.

॥ अथ गीत नाग ॥

अथल पथलकेर जंतवा हे जंतवा बेल बबुरकेर छ्थरा हे छ्थरा। पिसय बैठलि ब्राह्मन बेटिआ नाग छोड़ल फुफकार हे बाबू नाग दुलरुआ। जौँ हम जनितऊँ नाग पिसल जैताह अचरहिँ झारि झुरि दितऊँ हे बाबू नाग दुलरुआ। जे मेार नाग केँ गऊम भिख देतीहि लाल लाल बेटवा खेलौती हे मेार नाग दुलरुआ। जे मेार नाग केँ भिखिआ छपौती साओन भदौआ पकतौती हे मेार नाग दुलरुआ। जे मेार नाग केँ मडुआ भिख देतीह कारी कारी बेटवा खेलौती हे मेार नाग दुलरुआ ॥ १ ॥

अपने जे चललाह नाग गंगा असननमा नागिनि रेादना पसारलन्हि हे मेार नाग दुलरुआ। अपने जे खाथि नाग पानकेर हे बिरवा नागिनि सिठिआ बटोरथि हे मेार नाग दुलरुआ। अपने सुतथि नाग लाली रे पलंगिआ नागिनि लेाटे गोड़थरिआ हे मेार नाग दुलरुआ। अपने जे बैसला नाग नौगक गछिआ नागिनि नौग बटोरथि हे मेार नाग दुलरुआ ॥ २ ॥

चलइति चलइति पैआँ पिरा गेल भिखिओ न देअ गरबैतिनि हे मेार नाग दुलरुआ। कहाँ गेल किए भेल गामक पटवरिआ भिखिओ न देए गरबैतिनि हे बाबू नाग दुलरुआ। कहाँ गेल किए भेल गामक गोड़ैतवा झपू दय भिखिआ

* Sister of Fátimá.

दिखावह हे मोर नाग दुलरुआ। सगरे समैआ नाग बैसि जे रहलाह भादव रटना रटौलन्हि हे बाबू नाग दुलरुआ ॥ ३ ॥

अपने जे बैसलाह नाग पोखरीक भिँड़वा हमरा सौँ भिखिआ मंगौलन्हि हे बाबू नाग दुलरुआ। अपने जे खाए नाग पाकल पान बिरवा नागिनि बिरिआ लगावे हे बाबू नाग दुलरुआ। जब हम जनितऊँ जामुन फिरिआदि करताह आम छोड़ि जामुन खेतऊँ हे बाबू नाग दुलरुआ। जब हम जनितऊँ बड़हर फिरिआदि करताह कटहर लुटाए बड़हर खैतऊँ हे बाबू नाग दुलरुआ। अपने जे नाग बैसलाह नाग चन्दनक गछिआ हमरा रटना रटौलन्हि हे बाबू नाग दुलरुआ ॥

Translation of the Na'g Songs.

Sung in the rains by low caste women as they go about begging, to propitiate snakes.

(1)

The mill, the mill was of stone, and the handle, the handle of *Bel* and *Babul* wood. The Bráhman's daughter sat down to grind, and the serpent hissed, (O Serpent, sweet Sir). If I had known that a snake would be ground up, I would have swept the mill-stone with my body-cloth, (O Serpent, sweet Sir). She who gives alms of wheat for the sake of the serpent, will play with a lovely, lovely son, (O my sweet Serpent). She who hides alms from the serpent, will lament throughout the months of Srában and Bhádo, (O my sweet Serpent). She who gives alms of *Maruá* (a cheap grain) for the sake of the serpent, will play with an ugly, ugly son, (O my sweet Serpent).

(2)

1. The serpent went off to bathe in the Ganges, and his wife commenced to weep, (My sweet snake).

2. His wife collects the refuse of the rolls of betel, which the serpent eats, (My sweet snake).

3. The serpent sleeps on a lovely bed, and his wife lies on the ground near his feet, (My sweet snake).

4. His wife collected the cloves from the clove tree on which the serpent sat, (My sweet snake).

(3)

I go, and go, and my feet are weary, and the proud lady gives me no alms. Where is the village *Paṭwárí* and what has become of him?

The proud lady gives me no alms. Where is the village *Gorāit?* Make the lady give me alms at once. The serpent has sat at rest throughout the whole year, and in Bhádo he has made us wander about for alms.

(4)

The serpent sat on the mound of a tank, and made us ask for alms. The serpent eats rolls of ripe *pán,* and his wife prepares them. If I had known that the *Jámun* fruit would complain (to you, O serpent, of being neglected by us), I would have given up mangos, and would have eaten *jámun.* If I had known that the *barhar* fruit would complain, I would have scattered my jack fruits away (in present), and would have eaten the *barhar.* The serpent has sat upon a sandal wood tree, and has made us wander about for alms.

Next follows the Song of the Famine by Phatúrí or Fatúrí Lál, a living poet. It is a description of the Famine of the Faslí year 1281 (1873-74), and was written by a man of the people. It is worth noting this fact, for it praises both the English and the Mahárájá of Darbhangá in no measured terms, and speaks of native peculation in tones of grim and unsparing satire. I can certainly say that the Mahárájá of Darbhangá had never seen it, and that certainly no Government official had ever heard of it, till I brought it to notice. Hence, it cannot have been written in a tone of false flattery, but must be a really and truly sincere production; that it chimes with the feelings of the people is shown by its immense popularity with the lower orders, and I may take it as proving that a lively gratitude is felt in the hearts of the natives of Tirhut for the efforts of Government and of the Darbhangá Ráj in the disastrous year 1874.

As already mentioned the language is not pure Maithilí, being mixed with several Braj forms.

कवित्त अकाली.—॥

साल एकासिक वरनन सुनो.—। चौदिस परल अकाल.—॥
भेल वरिसात खिन्न एहि सालक.—। कहाँ लगि वरनौँ हाल.—॥ १
रोहिनि आदि थीक वरिसातक.—। जेहिँ एलाह तेहिँ गेला.—॥
म्रिगसिरा मन पुरल मनोरथ.—। दै झोसा किछु गेला.—॥ २
आरदरा आडम्बर भारी.—। गरजत हैँ चऊ ओर.—॥
पुख रुख राखल धरती केर.—। भेल वरखा केर ओर.—॥ ३

पुनरबसु थिक बड़ा पुनीता.—। ओहो बड़ा कसरेस— —॥
बिखा बिड़ारक जेकिछु उपटल.—। धनि बरिसल असरेस.—॥ ४
मघा भेल मगाहिआ कक्कर.—। जगभरि के नहिँ ज्ञान.—॥
पुरबा पूर पक्ष नहिँ राखल.—। ककरा करब बखान्.—॥ ५
उत्तरा आय जाय घर बैसल.—। सपतऊँ लै नहिँ बून.—॥
हथिआ मुँड़ मुँड़ दै मूनल.—। तनिकऊँ लागल घून.—॥ ६
चितरा चित मित नहिँ राखल.—। ओहो भेल डाकू घाती.— ॥
नाक रंगौलन्हि सभै नछत्तर.—। दोम मुकौलन्हि स्वाती.—॥ ७
जोतिष पढ़ि पढ़ि जे जन ऐलाह.—। साधि,साधि भूगोल.—॥
रेखागणित बीज सौँ ओआकिफ.—। तनि कऊँ कची बोल.—॥ ८
श्रीराम कृपागति ओहो न जानथि.—। जाहि कृपा सभकाज.— ॥
पानिक प्रश्न कबऊँ जौँ पुछिऐन्हि.—। सेहो कहैत होइन्हि लाज.—॥ ९
जेहिखन नदी नाल नहिँ भरले.—। तेहिखन रौदी सरती.—॥
बिना जलेँ जग किछु नहिँ उपजल.—। दगध भेल छथि धरती.—॥ १०
ते नर रौदिक आगम बूझल.—। जे छल कृषी किसान.—॥
दैब बेपक्ष पक्ष नहिँ राखल.—। जड़ि कटौलक धान.—॥ ११
कोदो मडुआ एको न उपजल.—। नहिँ उपजल किछु साम.—॥
गम्भड़ी गदरी खेतहिँ सुखाएल.—। भेल बिधाता बाम.—॥ १२
मर्त्त भुबन मैँ के कर रक्षा.—। कहुँा जाय कैँ भागि.—॥
सुखल पताल हाल नहिँ ओतऊँ.—। सर्गऊँ लागल आगि.—॥ १३
एक जीबन ओहि न्टपति इन्द्र कैँ.—। जे रोकल गहि पानि.—॥
जीबा जंतु बिकल पुहमी मैँ.—। ता कैँ हो नहिँ आनि.—॥ १४
रबी राये एको नहिँ उपजल.—। नैँ खेढ़ी औ चीन.—॥
घर घर सोच करै नर नारी.—। दुर दिन भेल अब दीन.—॥ १५
धनिक लोक सभ मनहिँ मगन छथि.—। राखथि बहुतो ढ़ेरि.—॥
हसोथि रुपैआ घरकै राखथि.—। मँहगी भेल अब सेर.—॥ १६
केओ कुरथी खेत मासु बेसाहल.—। जाहि कौड़ि छल अपना.— ॥
कतेक जना हरिबासर ठानल.—। भात बहुत कै सपना.—॥ १७
कतेक जना मिलि जनेर बेसाहल.—। निरधन बैसल तकइ.—॥
भेल धनन्तरि दूइ फसिल जग.—। राहड़ि आओर,मकइ.—॥ १८
काल परल तिरहुति मैँ भारी.—। तैँ बहि गेल हावा.—॥
घर घर मगन करै नर नारी.—। फाँकि मकइ केर लावा.—॥ १९
मालिक और महाजन सभ कैँ.—। घर घर ढेरी अन्न.—॥

लोक बुझाओल ओहो तकैछथि.—। मुँह गरीबक सन.—॥ २०
समै देखि बनिआँ सभ सनकल.—। डरेँ लगौलक टट्टी.—॥
सुन्न देाकान सहर मेँ परि गेल.—। सुन्न भेल सभ चट्टी.—॥ २१
छूखल गात बात भौ खटपट.—। कतेक बात अब सहना.—॥
नर नारी सभ सान तेआ गल.—। बिकरी भेल अब गहना.—॥ २२
मँगटीका खूटी औ तड़की.—। नकमुन्नी नहिँ नाक.—॥
कटसरि बिछिआ औ झिमझिमिआँ.—। बाजूबंद औ बाक.—॥ २३
चन्द्रहार, हैकल, औ सिकड़ी.—। और घमौरिक दाना.—॥
सूति, नबग्रह, औ पचखँड़ी.—। लस्सुनी भेल निदाना.—॥ २४
तापर दर्बजात नहिँ बचले.—। करम भेल निखट्टू.—॥
तमघैल, अढ़ैआ, औ पिकदानी.—। नहिँ तसला औ बटू.—॥ २५
बाटी, बट्टा, औ पनबट्टा.—। भोजन करैक थारी.—॥
माधब सीँहि सहित सेाबरना.—। नहिँ बचले घर झाड़ी.—॥ २६
धन संपति घर किछु नहिँ बचले.—। सभटा परिगेल बंधक.—॥
तैओ भूख छुटल नहिँ ककरो.—। एहन पेट भेल खंधक.—॥ २७
दैब अँस अबतरल कम्पनी.—। जा पर राम सहाए.—॥
मैथिलापूर बूड़न जब लागय.—। से सुनि पङ्चल धाए.—॥ २८
खरिद अनाज जहाजहिँ बोझल.—। भरती करि करि बोरा.—॥
सदर तिलंगा ओआ पर भरती.—। और ओलाइति गोरा.—॥ २९
हाजीपूर मेँ लाख हजारन.—। कै लाखन है पटना.—॥
बाजितपूर सुलतानपूर गोला.—। नैँ जानत होँ केतना.—॥ ३०
गाड़ी, बैल, छकड़, उँट बिहारे.—। उबहत है सभ दाना.—॥
मिसर कन्हैआ कैँ पोखरन मैँ.—। पहिलुक अड़ी ठेकाना.—॥ ३१
श्री लक्ष्मेश्वर सिँह न्टपति.—। माहाराज मिथिलेश.—॥
अचल राज दड़िभँगा.—। श्रीपति हरहिँ कलेश.—॥ ३२
गाड़ी बैल लाखन हजारन.—। ताकैँ परे घड़ेर.—॥
पहिलुक गोला मधुबन, भौड़ा.—। जफरा और अड़ेर.—॥ ३३
बेनीपट्टी, औ पच महला.—। कुम्हरौल औ कमतौल.—॥
हरिहरपूर, पिड़ारुछ बरनौँ.—। कारज कतेकाँ बरिऔल—॥ ३४
बारि पोखरि, बिरसायर बरनौँ.—। पगड़ौल को नहिँ जान.—॥
नबहद, सरिसेा, औँ भटपूरा.—। ता सौँ दच्छिन उजान.—॥ ३५
झंझारपूर, महरैल, कन्हौली.—। मधेपूर है खास.—॥
बेनीपूर, कमान, नरैहिओ.—। बरनौँ फूलपरास.—॥ ३६

भमना है जग जानित जग मैं.—। मझ्या औ्रीर बछौर.—॥
दुहबी औ्री मझिनाथपर.—। औ्रीर जैनगर तक है दौर.—॥ ३७
बलदेबपूर औौ ढंगा बरनौं.—। मिरजापूर लघु हाट.—॥
सीबीपटी, औौ कपसीआ.—। सदर गोला सौराठ.—॥ ३८
गुरबा कँ परबरसी हाकिम.—। कर तिरहुत मैं आके.—॥
नहिँ तो मरते कत नर नारी.—। बाले बचे सुखाके.—॥ ३९
कत मुरदा गरदा भै मिलते.—॥ असंख जीब चल जाता.—॥
सर समधी कैँ संभा नैँ लम्भन.—। नहिँ बचते जलदाता.—॥ ४०
सभके सभ उपकै भै गेल.—। धुर पोखर औौ सड़क.—॥
रहि गेल ब्राह्मन सोती पण्डित.—। कायथ पक्षिमा ठाकुर फरक.—॥ ४१
केओ ओरसिअर नाम लिखाओल.—। केओ मोहरिर मैँट.—॥
धर्मकार्य मैँ लुटथि रुपैआ.—। तैँ भेल सभ केर भैँट.—॥ ४२
केओ जमानत दैकैँ बचलाह.—। जिनका अमला नेही.—॥
ककरो मारि कैँत पिठि तोड़ैन्हि.—। उतरैन्हि जन्मक ठेही.—॥ ४३
ककरऊँ गारत गात सुखाओल.—। बऊतो होअय चलाना.—॥
मातुपिता घर परिजन रोवय.—। बाबू गेलाह जहलखाना.—॥ ४४
ककरऊँ घर भेल खानातलासी.—। मेट मोहरिर धोँछ.—॥
केओ अदालति मैँ डिड़िआइछथि.—। ककरऊँ उपरैन्हि मोँछ.—॥ ४५
एतना सुनि हाकिम रिसिआओल.—। तैँ लागल जन ठीका.—॥
नाक रंगौलन्हि सभै मोहरिर.—। लागल चूनक टीका.—॥ ४६
जोग, बिकौआ, लौकिक बँधुक.—। किरिआमंत सुकूल.—॥
गाछी, बाँस, बैल, औौ महिसि.—। जगह कैल मकफूल.—॥ ४७
ताहि रुपैआ सौँ करा गजर.—। लै कोरट सौँ रीन.—॥
तैँ कारन बऊतो घर भगड़ा.—। भाइ भतीजा भीन.—॥ ४८
आए लाट वहादुर.—। औौ दड़िभंगा धाम.—॥
बाबू औ्री बबुआन सहित मिलि.—। कीन्ह कुमैटी खान.—॥ ४९

* * * * * * * *

एह सभ सँग बैठि कै.—। जाय कुमैटी भेल.—॥
अजब कार सरकार के.—। तिरहुत पऊचल रेल.—॥ ५३
बाजितपूर सैँ सड़क निकाले.—। आये दौड़िह दौड़ी.—॥
हहैया गंडक पूल वन्हाए.—। आए चौरही चौरी.— ५४
धर्मधीर, बलबीर, कंपनी.—। जानत है जगदीशन.—॥
लछमी सागर के पोखरि मैँ.—। ताहि कीन्ह इसटीसन्.—॥ ५५

बड़ा लाट कलकत्तेवाले.— श्रीदुर्गा होए संग.—॥
आगरा के छोटा लाट बहादुर.—। बठे सभ एकरंग.—॥ ५६
जुटे कमश्नर और कलट्टर.—। बोलहिँ बात नेआंट.—॥
एह पाचो इजलास पर बैठे.—। सँग जात ऐह जंट.—॥ ५७
खबरि गए अखबार मौँ.—। मैथिल के एह हाल.—॥
सुनहु फिरंगी श्रवण दैकँ.—। मेटहु दुख के जाल.—॥ ५८
हुकुम दीन्ह दोउ लाट को.—। सुनहु हमारे बैन.—॥
मदति करहु रैआआनको.—। क्या बैठे हो चैन.— ५९
बड़ा लाट दोउ बीर उठाए.—। साहेब औ जरनैल.—॥
मेजर मजिस्टर और कलट्टर.—। संगजात करनैल.— ६०
देस देस सौँ अन्न मगाओल.—। दीन्ह सभनि के दाम.—
महामूँग, गहुम, औ चाउर.—। बजड़ा, और बदाम.—॥ ६१
डोली, पटना, औ भटसारे.—। दीली औ अजमेर.—॥
आगरा, और कान्हपूर, ढाका.—। जहाँ अन्न के ढेर.—॥ ६२
भए रमाना अन्न तिरहुति मैँ.—। लादि गाड़ी औ बैल.—॥
गज, तुरँग, गदहा, औ छकड़.—। संग सिपाही छैल.—॥ ६३
छत्री औ पैठान, मोगल सभ.—। बाँकाबीर रजपूत.—॥
सोभा बरनि न जात है.—। जैसे हनुमंत दूत.—॥ ६४
आगे सफर ओ मैना.—। पलटन बीर जमान.—॥
बरछी औ तरुआरि गहै.—। कर गहै तीर कमान.—॥ ६५
चढ़ि तुरंग पर करै कवाइत.—। जमादार होए संग.—॥
सोभा बरनि न जात है.—। देखि तखनुक रंग.—॥ ६६
करत काम सभ धाम मैँ.—। टूट फूट सभ लूट.—॥
ढाहि भीड़ गाछी सहित.—। बान्है सड़क औ पूल.—॥ ६७
जिले पटनैँ औ भटसारे.—। प्रगन्ना महिसौर.—॥
तहाँ बसहिँ एक सज्जन.—। तेहि जा घर लक्ष्मी दौड़.—॥ ६८
श्री द्वारिका प्रसादित.—। धर्म्मधीर बुद्धिमान.—॥
तहसीलदार कोरट के खासा.—। जानहिँ सकल जहान.—॥ ६९
बाबु हसरी प्रसाद दिपौटी.—। सो मधुबन मैँ आए.—॥
हुकुम दीन्ह सुपरँनडँट कैँ.—। टोले टोले होए जाए.—॥ ७०
मन पँचा मनगर भै लिए.—। बहुतो लिए खैरात.—॥
धन्य धन्य अगरेज बहादुर.—। सभ के जूटल गात.—॥ ७१
गरिब, गनी, गुरबा, करु जै, जै.—। ब्राह्मन देत असीस.—॥

श्रीरघुनाथ बढ़ै बदसाही.—। गदी लाख बरीस.—॥ ७२
फतुर लाल कवि बरनत हैं.—। एह रौदी के हाल.—॥
गौरमिंट गौरनल बहादुर.—। तिरहुति राखहिँ बहाल.—॥ ७३

Translation of Fatu'ri' La'l's Song of the Famine.

1. Hear the tale of the year 1281: On every side a famine fell. In that year the rains wasted away; how can I tell all that happened?

2. *Rohaní* is the first asterism of the rainy season: but, as it came, so it departed (without rain). *Mṛigśiras* fulfilled our hopes, for it gave a few drops of rain and departed.

3. *Aradrá* passed by with great majesty, thundering on every side; *Pukh* saved the face of the earth, but became the end of the rains.

4. *Punarbas* is a very holy asterism, but it was also a miser. All the seed in the seed-beds would have been utterly destroyed if blessed *Aślekhá* had not rained.

5. Who in the world does not know that *Maghá* became like a *Magadh* beggar? *Purbá Phálguní* did not prove its premises. Which asterism can I praise?

6. *Utrá* arriving found its home ready and abode there (*i. e.*, came at its proper season); but it did not give even a drop to swear by. *Hathiyá* concealed his trunk in his mouth, and the woodworm attacked him, (and left him empty).

7. *Chitrá* lost his senses and went mad, even he became a robber and a murderer. All the asterisms had their noses painted red (as a penance), and *Swátí* put his tail between his legs.*

8. All the Paṇḍits who came from Banáras, after studying astronomy; though they calculated the position of the planets, and knew all about geometry and algebra; even their word turned out false.

9. By the mercy of *Rám*, through whose mercy everything happens, they did not know the truth. If any one asked them the prospects of rain, even as they spoke, they (were shewn to be liars and) were put to shame.

10. When the rivers and streams did not fill, then there came a certainty of drought. For want of water, nothing grew on the earth. The land became as if it were burnt up.

* I have slightly altered the original here, which is very indecent. This and the five preceding verses contain a series of puns on the names of the various lunar asterisms, which it is impossible to translate.

11. The cultivators knew the approach of drought, and exclaimed, 'Fate is against us; he has turned his face from us, and has cut off the paddy by the root.

12. "Neither the rice in the muddy low lands, nor the *maṛuá* on the high lands has grown; nor has *sámá* grown. *Gambharí* and *gadarí* have dried up in the field. God indeed has turned aside his face.

13. "In the world of mortals who can save us, where can we go, whither can we fly? Hell itself is dried up. There is no moisture on the soil, and even heaven has taken fire.

14. "Shame on the life of king Indra, who caught hold of the rains and stopped them. Living creatures became distraught upon the earth. They lost all pride in themselves.

15. "Spring crops, mustard, *mũ'g* (*Phaseolus mungo*), and *chìná* (*Panicum italicum*), not one has sprouted. In house and house are men and women mourning. Now indeed are our days woful."

16. On the other hand all the rich men were pleased in heart, and stored up many heaps of grain. They drew rupees into their houses in armfuls, for the *ser* of food was now dear.

17. Some who had cowries bought a field of *kurthí* (*Dolichos biflorus*), or even flesh. But how many held a continual fast, and only saw food in dreams!

18. How many men united together and bought a field of *faner* (*a tall species of millet, and a food given to cattle*), while the poor men sat and looked on! In the whole world there came like medicine to men, *ráhaṛ*, and Indian-corn.

19. Truly a dreadful famine fell in Tirhut, for so did the winds blow. In house and house men and women tossed into their mouths parched Indian-corn, and thought themselves happy.

20. All the land-owners and bankers had in many houses heaps of grain. But, to deceive the people, they gazed about with faces like those of poor men.

21. The shop-keepers saw the times, and were at their wits' ends, and in terror closed their doors. The cities were full of empty shops, and all the grain markets were empty too.

22. Men's bodies were all shrivelled up, and their very speech was halting. How many things they had to bear! Men and women ceased adorning themselves and sold their ornaments.

23 and 24. *Mangṭíkás* (forehead ornaments), *khútis* (ear ornaments), and *taṛkís* (ear-rings), *nakmunnís* (small nose-rings) were no longer seen in their proper places. *Kaṭsari* (necklets), *bichhiá* (toe-rings), *jhimjhimis* (tinkling toe ornaments), *bájús* and *bã'ks* (two kinds of armlets), *chandrahárs*, *haikals*, *sikaṛís* (three kinds of necklaces), and *ghamaurís*

(seed necklaces), *sútis* (neck rings), *navagrahs* and *pachkhāṛís* (two kinds of armlets), and *laśunís* (bracelets) were all expended.

25. Then not even brazen utensils escaped; for the people's fate became still worse. Water-jars, small jars, and spittoons, and rice-pots of every kind.

26. Cups, bowls, betel boxes, and plates for eating in. Neither drinking cups, after the fashion of Mádhab Sĩh, nor even small drinking cups were saved.

27. None of the household wealth escaped. All went to the pawn-broker; still hunger did not desert them, and their bellies became as it were pits.

28. Then the "Company" took the form of a portion of the deity, by the help of Rám. When she heard that the city of Mithilá was about to be drowned, she ran up to save it.

29. She bought food and filled sacks and loaded them in ships. Special native soldiers and white soldiers from *Wiláyat* were entrusted with the duty.

30. To Hájípur there came thousands of hundreds of thousands of bags, and many hundreds of thousands to Patna; and in the granaries of Bázitpur and Sultánpur, I cannot tell how many there were.

31. Waggons, bullocks, carts and camels carried all kinds of grain throughout Bihár. The place where they were told to meet was Kanhaiá Miśra's tank (in Darbhangá).

32. Mahárájá Lakshmeśvar Sĩh, Mahárájá of Mithilá, the immovable Lord of Darbhangá, the lord of Lakshmí, relieved the distress.

33. Thousands of lákhs of carts and bullocks became entangled together; the first *golás* (granaries) were those at Madhubaní, Bhawárá, Jafrá, and Aṛer.

34. I sing also of Benípaṭṭí, and the Pach Mahalá, Kumhraulí, and Kamtaul: Hariharpúr, Piṛáruch, and much work was there in Bariaul.

35. I sing of Bári Pokhari, and Birsáyar. And who does not know Paṇḍaul? Nabahad (Lohath factory), Sarisao (Surso), and Bhaṭpúrá, and to the south of it, Ujain.

36. I sing of Jhanjhárpúr, Mahrail, Kanhaulí, and especially of Madhepúr. Benípúr, Kamán (Kewan factory), Narahiyá (Naraya), and Phúlparás.

37. Jhamná is a place renowned in the world, and so are Mahthá and Bachhaur, and the relief circuits extended from them to Ḍuhabí, Mahináthpúr, and Jainagar (on the frontier).

38. I sing of Baldebpúr, and Ḍhangá, and Mirzapúr where there is a small market, Sibipaṭí and Kápsiá and the chief golá at Sauráṭh.

39. The *Hákims* came into Tirhut and relieved the poor. If they

had not done so, how many men would have dried up, and died with their little ones!

40. How many corpses would have lain in the dust (uncared for). Innumerable lives would have been lost. Even no respect would have been shown to sons-in-law,* nor would a son have remained to perform the funeral obsequies for his father.

41. Nearly every one was driven to throwing up earth on embankments, tanks and roads. Only the learned Sotí Bráhmans, Káyasths and western Ṭhákurs escaped (from this indignity).

42. Some (of these last) made themselves overseers, and some *Muharrirs*, and others mates. In a holy cause they robbed the Government of money, and got their deserts for it.

43. Some who had friends among the court officers got off by giving bail: some got caned and had their backs scarified, and thereby expiated for all the sins of their former lives.†

44. Some wasted away in confinement awaiting their trial, and a great many were committed for trial. And their parents, wife and relations wept, saying, "The *Bábú* has gone to jail."

45. Some of the wicked *Muharrirs* and mates had their houses searched by the police. Some had to blubber in the Civil Court, and others had their moustaches pulled out (by peons).

46. When the *Hákims* heard all about this, they flew into a rage; and therefore (stopped daily work and only) gave work by contract. And all the *Muharrirs* had their noses painted red, and a white patch of lime painted on their foreheads ‡

47. *Jogs*, *Bikauás* and other Bráhmaṇs of reputable descent, who had performed all their various duties, and were of good family, mortgaged their groves, bamboo clumps, oxen, buffaloes and land.

48. When they had spent all the money got by this, they borrowed money from the Court of Wards; and therefrom many family disputes arose, and brothers and nephews parted from each other.

49. The Lord Bahádúr (Sir Richard Temple) also came to Darbhangá, and held a Committee there with the Bábús (*i. e*, the relations of the Mahárája).

50, 51, and 52. *Here follows a long list of names of native gentlemen who attended the Committee, which is not worth translating.*

* It is considered a great disgrace for any father-in-law to go to his son-in-law's house for help.

† ठहौ is properly weariness, and it is taken away (उतर जाइछैन्हि) by shampooing. Here the poet calls their sins a weariness, and says it was taken away by a shampooing with a rattan.

‡ *I. e.*, they were put to shame. Painting a man's nose red, and his forehead white is a favourite *zamíndárí* way of disgracing a man.

53. All these sat on the Committee. The actions of Government are wonderful: for then a Railway came to Tirhut.

54. The Railway started from Bájitpur, and came along at a great rate, and, after making a bridge near Haheyá (Haya Gháṭ) across the Gaṇḍak, it came straight across the marshes.

55. The virtuous and mighty Company knows who is the Almighty, and made a Railway Station (in Darbhangá) near the Lakshmí Ságar tank.

56. The Great Lord of Calcutta (Lord Northbrook) accompanied by the goddess Durgá, and by the Little Lord Bahádúr of Ágrá,* came and sat together, both being white men, (and hence undistinguishable to the crowd).

57. The Commissioner and Collector met them there, and spoke in a language we could not understand (English). These five sat on the *ijlás* together, with a Joint Magistrate of the same caste.

58. The news was published in the Newspapers, that this was the condition of Mithilá, saying, "Hear, O People of England, lend your ears, and wipe away this net of sorrow."

59. They gave orders to the two Lords, "Hear our words. Help the poor cultivators. Why are you sitting at ease?"

60. The great Lord caused two heroes to arise, a *Sáhib*, and a General, and also Majors, Magistrates, and Collectors, and Colonels of the same caste.

61. They collected food from every country, and paid the price of it as well. They brought *mū̃g*, wheat, and rice, *bajrá* and *grám*.

62. From Delhi, Patna, Bhatsáre, and Ajmer, Ágrá, and Kánhpúr, and from wherever there was plenty of grain.

63. From these places grain was sent to Tirhut, on waggons and bullocks, elephants, horses, donkeys, and carts, with soldiers in brilliant uniform.

64. The soldiers were by caste Chhatrí, Paiṭhán, Mughal, and Rájput, excellent heroes. I cannot tell their splendour, which was like that of Hanumán the messenger.

65. In front went Sappers and Miners, and the young heroes of fighting regiments, wearing lances and swords, and with bows and arrows in their hands.

66. With their *Jamádárs* they mounted horse and paraded. Although I have seen their colours at the time I cannot describe their splendours.

67. They did their duty everywhere and all the plunder was stopped. They levelled mounds and groves, and made roads and bridges.

* This must mean the Lieutenant-Governor of the N. W. P. But if it does, it must be a mistake, as Sir John Strachey did not come to Darbhangá.

68. In the districts of Patna and Bhaṭsáre, in Parganá Mahsaur, there lived a good man, into whose house the goddess of prosperity had come in haste.

69. Dwáriká Praśád by name, virtuous and wise. He was special Tahsildár for the Court of Wards, and knew the whole world.

70. Deputy Collector Bábú Isrí Praśád came to Madhubaní, and he went into every petty village, and gave orders to the relief superintendents.

71. People borrowed maunds of grain and were pleased at heart, and many took alms. Bless the noble Englishmen, for every one's limb became fat.

72. The poor, the rich, and the wretched alike cried : "Victory to the Company ;" and the Bráhmaṇs blessed her, and they prayed to the Lord of Raghu (God) that her reign might increase on the throne for a hundred thousand years.

73. Phatur Lál has told this tale of the famine. The Government, and the noble Governor, preserved Tirhut.

We now come to the Poems of Vidyápati Ṭhákur. The name of this celebrated poet is a household word throughout the whole of Bihár and Bangál. I had intended at first to prefix to the following collection of his songs, a succinct account of him and of his times,but space forbids me. Suffice it to say that he was born at Bisphí* in the Madhubaní Sub-Division of the Darbhangá District, not far from Dámodarpúr, the birth-place of the still more celebrated Kálidása, in the latter half of the fourteenth century. He was the first of the old Vaishṇava master-singers who spoke and wrote in the language of the people ; and his short hymns of prayer and praise, soon became exceedingly popular. They became great favourites of the more modern Vaishṇava reformer of Bangál,—Chaitanya, and through him, songs purporting to be by Bidyápati have become as well known in Bangálí households as the Bible is in an English one. And now a curious circumstance arose,—unparalleled I believe in the history of literature. To a Bangálí, Bidyápati wrote in a difficult and strange, though cognate language, and his words were hard "to be understanded of the people" : so at first a few of his hymns were twisted and contorted, lengthened out and curtailed, in the procrustean bed of the Bangálí language and metre, into a kind of bastard language neither Bangálí nor Maithilí. But this was not all,—a host of imitators sprung up,—notably one Basant Ráy of Jessore, who wrote, under the name of Bidyápati, in this bastard language, songs which in their form bore a considerable resemblance to the

* Not Bípasí as stated by other writers,—at least the village is not called Bípasí now-a-days.

matter of our poet, but which almost entirely wanted the polish and felicity of expression of the old master-singer. These songs gradually took a form more and more Bangálí, and the latest can hardly, so far as the form of the language goes, be distinguished from, the antique Bangálí of Chaṇḍí Dás and the Bidyá Sundar: they thus naturally became more popular amongst the Bangálí people than the real songs of Bidyápati, and speedily crowded out the latter from their memories. These spurious songs of Bidyápati have been more than once collected. They can all be found in that large heterogeneous mass of Bangálí poetry called the *Pada Kalpa Taru*, and have been republished in a connected form by Akshay Chandra Sarkár at Chinsura in a series of volumes called the *Práchína Kárya Sangraha*, in the Bangálí year 1285 (A. D. 1878-79). Another expurgated edition has been published by S'áradá Charaṇa Mitra,* (B. S. 1285 = A. D. 1878-79) to which is prefixed an excellent Báugalí introduction bringing up to date everything that was then known about the real Bidyápati of Bisphí. In the latter work, however, the editor is still under the impression that the poems he is editing are the work of the Tirhut poet, while nothing could be further from the fact. I have gone carefully through every poem in both these collections, and am in a position to state that not more than five or six of them altogether show even a resemblance to songs admitted up here to be the work of Bidyápati.† Even these are so distorted, both in language, and in rhythm, that identification is by no means easy.‡ The songs in the Bangálí recension will not even scan according to Maithilí rules of prosody, much less can they be brought within the bounds of any rules of Maithilí Grammar.§ The fact is that both these Bangálí collections are most interesting as showing the influence of Bidyápati over the Bangálí mind, but in no way can they be considered as containing more than a very few lines really written by himself.

The songs here given are, I believe, very nearly all that are known of Bidyápati in Tirhut. A glance at them will show how different they are from their Bangálí fellows. The majority of them have been collected

* Vidyápatir Padávali, S'rí S'áradá Charaṇa Mitra sampádita; Calcutta, 71 Cornwallis Street, S'rí S'rís'chandra Bhattacháryya, Printer and Publisher.

† In the Práchína Kávya Sangraha the only songs which can be identified as bearing a resemblance, or as having lines common to admitted songs of Bidyápati are p. 15, No. 17; p. 64, No. 12; p. 72, No. 87; and p. 74, No. 85.

‡ Compare Prá. Ká, San. p. 15, No. 17, (= No. 17, in S'áradá Charaṇa Mitra's edition), with No. 1, in the present selections; and these two recensions, (the Bangálí, and the Maithilí), correspond much more closely than any other similar pairs noted.

§ Cf. such Bangálí forms as देखिन, used as substitutes for Maithilí देखल, or देखलऊँ.

from blind singers, and others whose profession it is to sing these Vaishṇava songs, but I am also indebted to the Mahárájá of Darbhangá for many of them: I have, however, searched everywhere for them that I could consistently with my official duties, and I regret that these prevented my directly having much communication with Bidyápati's present descendants. I have, however, learnt sufficient to be satisfied that they have no collection of their ancestor's songs.

For further information concerning Bidyápati and his times I must refer to the books above mentioned, and to an excellent article in the Bangálí Magazine the "Banga Darsaṇa," for 1282 (*B. S.*), *Vol. IV. p.* 75. Mr. Beames' article in the Indian Antiquary for October, 1875, *Vol. IV. p.* 299, also contains all that is important, and gives a resumé of the contents of the article in the Banga Darśaṇa, with his own most valuable criticisms thereon. In another article in the Indian Antiquary (*Vol. II. p.* 37) Mr. Beames also gives an interesting account of the Bangálí recension of the Pseudo-Bidyápati.

It now remains to consider the matter of Bidyápati's poems. They are nearly all Vaishṇava hymns or *bhajans*, and as such belong to a class well known to students of modern Indian Literature. They cannot be judged by European rules of taste, and must not be condemned too hastily as using the language of the brothel to describe the soul's yearnings after God. Now that the Aphorisms of S'áṇḍilya have been given in an English dress by Mr. Cowell, no one need plead ignorance of the mysteries of the Indian doctrine of faith. "God is Love" is alike the motto of the Eastern and of the Western worlds, while the form of Love proposed is essentially different. The people of a colder Western clime, have contented themselves with comparing the ineffable love of God to that of a father to his children, while the warmer climes of the tropics have led the seekers after truth to compare the love of the worshipper for the worshipped, to that of the Supreme Mistress Rádhá for her Supreme Lord Kṛishṇa. It is true that it is hard for a Western mind to grasp this idea, but let us not therefore hastily condemn it: the glowing stanzas of Bidyápati are read by the devout Hindú with as little of the baser part of human sensuousness, as the Song of Solomon is by the Christian priest.

For further particulars as to the Vaishṇava poets of Bangál (including Bidyápati) see Indian Antiquary for 1873, *Vol. II. pp.* 1, 37 and 187 where Mr. Beames elaborately discusses the whole question, and Dr. Rájendralál Mitra's preface to the Chaitanya Chandrodaya.

As regards Bidyápati's prosody, it is needless to say that no rules are in existence: *Pingala's Prákṛit Sútras* which are said to apply to Braj Bháshá will not apply here, for I have tried them. I have therefore been compelled to analyse the metres for myself, and on another occasion

may be able to give a fuller account of the result. It must be sufficient to observe here that each foot throughout is divisible into four short instants, and that one long instant is equivalent to two short. Each foot may therefore consist of either ⏑ ⏑ ⏑ ⏑, — ⏑ ⏑, ⏑ ⏑ —, ⏑ — ⏑, or — —. Sometimes a long syllable is divided between two feet, but in that case the three following instants of the second foot must be three short syllables, thus we find ⏑ ⏑ ⏑ + ⏑ ⏑ ⏑, — ⏑ + ⏑ ⏑ ⏑, ⏑ — + ⏑ ⏑ ⏑.

The following schemes of metre may be noticed. Each column gives all kinds of feet allowable in this position.*

(1.)

1st foot.	2nd foot.	3rd foot.	4th foot.
⏑ ⏑ ⏑ ⏑	⏑ ⏑ ⏑ ⏑	⏑ ⏑ ⏑ ⏑	— ⏑
or — ⏑ ⏑	*or* — ⏑ ⏑	*or* — ⏑ ⏑	*Rhyme*
or — —	*or* — —		
or ⏑ — ⏑	*or* ⏑ — ⏑		
or ⏑ ⏑ —	*or* ⏑ ⏑ —		
or — ⏑ +	⏑ ⏑ ⏑		
	or — ⏑ +	⏑ ⏑ ⏑	
	or ⏑ ⏑ ⏑ +	⏑ ⏑ ⏑	

The principal rule in this metre is that the third foot must end with two short instants.

In one instance, (*Vide LX*), the fourth foot is simply one long syllable instead of a long and a short. The above metre is very common.

(2.) Varieties of the above, not so common, have the fourth foot — —, ⏑ —, *or* ⏑ ⏑ ⏑ ⏑.

* I am quite aware that the following schemes of metre will not satisfy those who bind themselves down to the laws of the Chhandodípaka, and the Pingaládarśa, but I cannot help it, and must disarm hostile criticism by assuring my critics that I do not hastily differ from those celebrated works. I have with my own hand recorded the quantity of every syllable in Bidyápati's poems; and it is not my fault if they do not come up to the standard of metres in other dialects. I have adopted the system of counting four syllables to a foot because I found it simplest to do so, and because the lines naturally divide themselves to the reader in this way. As an example of how Bidyápati is his own rule in matters of metre, I may cite the third variety of metre noted above. In this each line contains 28 instants, with a cæsura after the 16th. The class being *Játi*, and the order being *Mátra Chhand*, this naturally suggests the well-known *Bhajan* metre called *Thumarígít* (ठुमरी गीत), which coincides with the above description. But *Thumarígít* divides the instants of its feet thus 6 + 4 + 4 + 2, 4 + 4 + 4 = 28: while Bidyápati sometimes makes his 6th and 7th instants one long syllable which is incompatible with the above.

(3.)

1st foot.	2nd foot.	3rd foot.	4th foot.
⏑ ⏑ ⏑ ⏑	⏑ ⏑ ⏑ ⏑	⏑ ⏑ ⏑ ⏑	⏑ ⏑ ⏑ ⏑
or — ⏑ ⏑	*or* — ⏑ ⏑	*or* — ⏑ ⏑	*or* — ⏑ ⏑
or ⏑ ⏑ —	*or* ⏑ ⏑ —	*or* ⏑ ⏑ —	
or ⏑ — ⏑	*or* ⏑ — ⏑		
or — —	*or* — —	*or* — —	
or — ⏑ +	⏑ ⏑ ⏑	*or* ⏑ ⏑ ⏑ +	⏑ ⏑ ⏑
	or — ⏑ +	⏑ ⏑ ⏑	
or ⏑ ⏑ ⏑ +	⏑ ⏑ +	⏑ ⏑ ⏑	

	5th foot.	6th foot.	7th foot.
	⏑ ⏑ ⏑ ⏑	⏑ ⏑ ⏑ ⏑	— —
	or — ⏑ ⏑	*or* — ⏑ ⏑	*Rhyme.*
Cæsura.	*or* ⏑ ⏑ —		
	or — —		
	or ⏑ — +	⏑ ⏑ ⏑	

In this metre the fourth and sixth feet must end with two short instants.

There are other metres, but the above three are the commonest. It must be observed, however, that, by poetical license, the last couplet of a poem, called the *Bhanitá*, is not bound by the rules of the preceding lines. Moreover, the last syllable of a line or phrase is not common; on the contrary it is frequently lengthened or shortened by poetic license for the sake of metre.

As regards the quantity of syllables, a vowel short by nature, and also by position, is always short, but a vowel short by nature, and long by position, or a vowel, or even a diphthong, long by nature, may be considered either long or short for the scansion of a verse. In fact accent has quite as much to do with scansion as prosody, and the result of the two combined is that, as Mr. Beames rightly observes, the verses "trip off the tongue with a lilt and grace which are irresistible."

According to native custom, I have grouped the songs into classes, according to the subjects of which they treat; one class, for instance,

treating of the first yearnings of the soul after God,—another of the full possession of the soul by love for God,—another of an estrangement of the soul, and so on. To understand the allegory, it may be taken as a general rule that Rádhá represents the soul, the messenger or *dútí* the evangelist or else the mediator, and Krishṇ of course the Deity.

The following genealogical table of Bidyápati and his ancestors and descendents has not been published, and will be found useful in fixing his date.

8. Vishṇuśarmá Ṭhákur; of Bisapí, founder.*
7. Haráditya Ṭhákur.
6. Karmáditya Ṭhákur.
5. Deváditya Ṭhákur.
4. Dhíreśvara Ṭhákur.
3. Jaya Datta Ṭhákur.
2. Gaṇa Pati Ṭhákur.
1. VIDYÁPATI ṬHÁKUR.
2. Harapati Ṭhákur.
3. None, *alias* Ratidhar Ṭhákur.
4. Raghu Ṭhákur.
5. Viśva Nátha Ṭhákur.
6. Pítámbara Ṭhákur.
7. Náráyaṇa Ṭhákur.
8. Dina Maṇi Ṭhákur.
9. Tulá Ṭhákur.
10. Eka Nátha Ṭhákur.
11. Bhaiá Ṭhákur.

12. Nanú Ṭhákur.	12. Phaní Lál Ṭhákur.
13. Banamálí Ṭhákur.	13. Badrí Náth Ṭhákur.

Nanú Ṭhákur, and Badrí Náth Ṭhákur are alive at the present time. The latter is a mere boy, his father having died quite lately.

In conclusion it may be useful to note that Bidyápati mentions the following persons in his poems:

1. Rájá Śib Sīh (or Sibáy Sīh).
2. Lakhimá Ṭhakuráṇí.
3. Rúp Náráyaṇ.
4. Modabatí Deí.

* In the oldest documents, including those contemporary with Bidyápati, the name is spelt Bisapí. Now-a-days, however, it is spelt Bis'phí (बिसफी).

5. Práṇ'batí Deí.
6. Rághab Sĩh.

The first of these—Rájá S'ib Sĩh—was king of Sugáoná in Tirhut, and was the representative of a line of kings which has left its mark upon Mithilá. When it became extinct, this line was succeeded by that of the present Mahárájá of Darbhangá. The line of kings as given by the hereditary genealogists of Mithilá is as follows:

The seventh of his family and third of his dynasty was—

3.	Bhab Sĩh who came to the throne	A. D.*	1348
4.	Deb Sĩh, ...	„	1385
5.	S'ib Sĩh, ...	„	1446
6.	Padm Sĩh, ...	„	1449
7.	Lakhimá Debí, ...	„	1451
8.	Bisvás Debí, ...	„	1460
9.	Darp Náráyaṇ, ...	„	1472
10.	Hirday Náráyaṇ, ...	„	1478
11.	Hari Náráyaṇ, ...	„	1513
12.	Rúp Náráyaṇ, ...	„	1527
13.	Kãs Náráyaṇ, ...	„	1542*

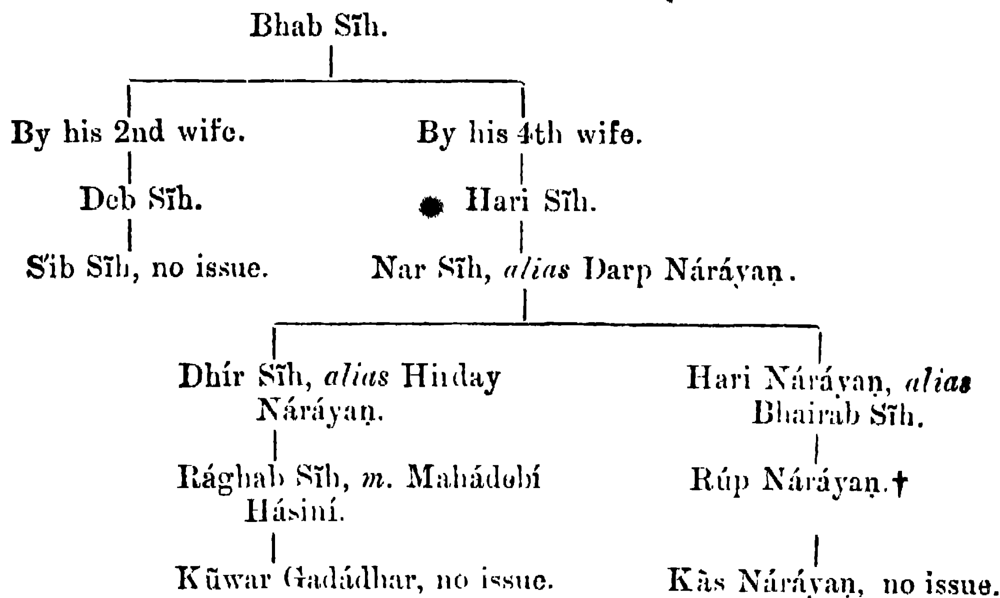
Of these, Nos. 5, 7, and 12 are according to universal tradition the first three persons in the list of those mentioned by Bidyápati. With respect, however, to Rúp Náráyaṇ there are grave reasons for doubting the tradition. A grant of land is in existence, showing that Bidyápati was a celebrated Paṇḍit in the year 1400 A. D., and Rúp Náráyaṇ did not die till 1542. So that to assume that Bidyápati and Rúp Náráyaṇ were contemporaries, assumes a most improbable longevity for both of them. Mr. Beames suggests that the Rúp Náráyaṇ of Bidyápati is simply an *alias* or family name of S'ib Sĩh. Although not borne out by tradition, there are several good reasons, which (as the case has been fully argued elsewhere) I need not repeat here, for agreeing with this suggestion. It is certain that many kings of S'ib Sĩh's line had *aliases* ending in Náráyaṇ. Concerning Modabatí and Práṇ'bati, I have no information to offer. I can find no clue to their identity in any of the genealogical lists, and Badyápati himself, gives either contradictory accounts of Modabatí, or else refers to two ladies of the same name. In Song 75, he calls her the

* The names above given may be taken as correct. I have taken much pains in searching the most authentic records. The list differs considerably from those of former writers, but these can all be traced back to Ajodhyá Prasád's History of Tirhut in which the names are written in the Urdú character, and incorrectly. The dates given are those currently reputed to be correct: but I have several reasons, which I need not here repeat, for believing them to be untrustworthy. However, for want of better ones, they are given.

beloved of king S'ib Sĩh, while in 76, she is styled the wife of Rághab Sĩh. Local tradition makes her the wife of Bidyápati. Who Rághab Sĩh was, we shall see bye and bye. In Song 37, Práṇ'batí is called the necklace of Rúp Náráyaṇ, and that is all the information available concerning her.

Rájá S'ib Sĩh had six wives,* all of whom died without issue, and two of whom, Lakhimá Thakuráṇí and Debí Biśvás, succeeded S'ib Sĩh upon the throne.

The following table, abstracted from the genealogists' records, available in this subdivision, will show the relationship between S'ib Sĩh, Rúp Náráyaṇ, and Rághab Sĩh; (if, as I doubt, the popular tradition making them three distinct persons, is correct).



It thus appears that both Rúp Náráyaṇ and Rághab Sĩh were first cousins twice removed from S'ib Sĩh. With Kãs Náráyaṇ the line of Bhab Sĩh became extinct. The family is now-a-days represented only by the present Maháráṇí of Sugáoná and Chapáhí, who married a descendant of a collateral branch of the family, and who has no son. With her, therefore, an old royal family in Mithilá will become extinct.

But, admitting the above table to be correct, as it certainly is, the same doubt arises concerning Rághab Sĩh, as that which arose concerning Rúp Náráyaṇ. They must have been contemporaries, and that being the case, it is just as improbable that Rághab Sĩh could have been contemporary with Bidyápati as Rúp Náráyaṇ. Who then was the Rághab Sĩh mentioned by Bidyápati? His name occurs in two songs (Nos. 61 and 76), and in one of them he is called the lord of Modabatí. I hesitate at suggest-

* Mahádebí Biśvás, M. Sajháiní, M. Rat'ná, M. Lakhimá, M. Umá, M. Guná.

† Married, (1.) M. Anumatí, (2.) M. Bhánumatí, (3.) M. S'áití, (4.) M. Medhá, (5.) a lady, name unknown.

ing a second *alias* for S'ib Sĩh, but it is a remarkable coincidence that in Song 75, a woman called Modabatí is called the wife of S'ib Sĩh. But here another difficulty has to be met; S'ib Sĩh it is true, had six wives, but we know their names, and none of them was called Modabatí, and to make matters still more complicated, there is a tradition current in Mithilá that Modabatí was the name of the wife of Bidyápati himself. It is worth noting that the Rághab Sĩh of the genealogists had only one wife, and her name was not Modabatí. On the whole, then, we have too few and too contradictory materials to our hand, to assume anything positively concerning either Rághab Sĩh, or Modabatí.

॥ १ ॥ अथ बयःसंधि ॥

१ ।

नायिका सँ नायक बचन ।

कामिनि करु असनाने । हेरइत हिर्दय हनल पचमाने ॥
तितल बसन तन लागु । मनिहुक मन समस्त भय जागु ॥
चिकुर बहै जल धारे । जनि मुखशशि बिनु मोहि लागत अन्धारे ॥
कुच जुग चारु चकेवा । नीज कर कमल आनि तुअ देवा ॥
तेँ सँसे भुज फाँसे । बाँधि धरिअ उड़ि लागत अकासे ॥
भनहिँ बिद्यापति भाने । सुपुरुख कबहु न होयत नदाने ॥

२ ।

नायिका सँ दूति उक्ति ।

कंटक माँह कुसुम परगासे । बिकल भमर नहिँ पावथि बासे ॥
भमरा भरमे रमे सभ ठामेँ । तुअ बिनु मालति नहिँ बिसरामेँ ॥
ओ मधुजीब तोँहेँ मधु रासे । संचि धरिए मधु मनहिँ लजा से ॥
अपनहुँ मन दय बुझु अबगाहे । भमर मरत बध लागत काहे ॥
भनहिँ बिद्यापति तौँ पय जीवे । अधर सुधा रस जौँ पय पीवे ॥

३ ।

सखी सँ सखी उक्ति ।

अप्पन काज कओन नहिँ बन्ध । के न करय भिअ पतिं अनुबन्ध ॥
अपन २ हित सब केओ चाह । से सुपुरुख जे करय निबाह ॥

साजनि ताक जिबन थिक सार। जे मन दय करु पर उपकार॥
आरति अरतल आवय पास। अछइत बस्तु न करिअ निरास॥
से पुनु अनतहुँ गेलेँ पाव। अपना मन पय रह पछताव॥
भनहिँ बिद्यापति दैन न भाख। बड़ अनुरोध बड़ा पय राख॥

४।

नायिका सँ सखी उक्ति।

ए सखि ए सखि न बोलह आन। तुअ गुन लुबुधल नितेँ अब कान्ह॥
नित र निअर आव बिनु काज। बेकतय हृदय लुकावय लाज॥
अनतहुँ जाइतेँ एतहि निहार। लुबुधल नयन हटय के पार॥
से अति नागर तोँहे तसु तूल। एक नले गाँथ दुइ जनु फूल॥
भनहिँ बिद्यापति कबि कंठहार। एक सर मनमथ दुइ जिब मार॥

५।

नायक सँ नायिका उक्ति।

कर धय करु मोहि पारे। देब मेँ अपरुप हारे। कन्हैआ
सखि सभ तेजि चलि गेली। न जानू कोन पथ भेली। कन्हैआ
हम न जाएब तुअ पासे। जाएब औघट घाटे। कन्हैआ
बिद्यापति एहो भाने। गुंजरी भजु भगवाने। कन्हैआ

॥ १ ॥ अथ श्री राधाक पूर्वराग ॥

६।

नायिका सँ नायक बचन।

सरस बसन्त समय भल पाओलि
दछिन पबन बह धीरे।
सपनहुँ रूप बचन एक भाखिए
मुख सँ दुरि करु चीरे॥
तोँहर बदन सन चाँद होअथि नहिँ
जैओ जतन बिह देला।

कं बेरि काटि बनाओल नब काय
तैओ तुलित नहिँ भेला ॥
लोचन तूअ कमल नहिँ भै सक
से जग के नहिँ जाने ।
से फेरि जाए नुकैलाह जल भय
पंकज निज अपमाने ॥
भनहिँ बिद्यापति सुनु बर जौमति
ई सभ लछ्मि समाने ।
राजा शिबसिँह रूप नारायण
लखिमा दइ प्रति भाने ॥

७ ।

नायक सँ दूति बचन ।

माधब करिअ सुमुखि समधाने ।
तुअ अभिसार कयलि जत सुंदरि
कामिनि करु के आने ॥
बरिसि पयोधर धरनि बारि भर
रैनि महाभय भीमा ।
तइओ चललि धनि तुअ गुन मन गुनि
तसु साहस नहिँ सीमा ॥
देखि भबन भिति लिखल भुजंग पति
जसु मन परम तरासे ।
से सुबदनि कर झपइति फणि मणि
बिहसि आइलि तुअ पासे ॥
निअ पहु परिहरि आइलि कमल मुखि
परिहरि निअ कुल गारी ।
तुअ अनुराग मधुर मद मातलि
किछु न गुनलि बर नारी ॥
ई रस रसिक बिनोदक बिन्दक
कबि बिद्यापति गावे ।
काम प्रेम दुहु एक मत भय रहु
कखने की न करावे ॥

८।

सखी कृत नायिका बर्णन।

देखलि कमलमुखि कोमल देह। तिला एक लागि कत उपजल नेह॥
नूतन मनसिज गुरुतर लाज। बेकत प्रेम कत करय बेआज॥
खन परितजय खन आव पास। न मिलय मन भरि न छोड़ उदास॥
नयनक गोचर थिर नहिँ होए। कर धरइत धनि मुख धर गोए॥
भनहिँ बिद्यापति एहो रस गाव। अभिनव कामिनि उकुति बुझाव॥

९।

नायक सँ दूति बचन।

तीनिक तेसर तीनिक बाम। तीनिक तेसर धनिकेर ठाम॥
तीनि २ कय रोखलि फूल। तीनिक तेसर माधब तूल॥
तीनि २ कय उठलिहि भाखि। तीनिक तेसर माधव साखि॥
भनहिँ बिद्यापति तीनिक नेह। नागर काँ थिक नारि सिनेह॥

१०।

नायक सँ दूति उक्ति।

माधब आब न जीउति राही।
जतवा जनिकर लेनेँ छलि सुन्दरि
से सभ सेापलक ताही॥
चानक शशिमुखि शशि केँ सेापलन्हि
हरिन केँ लोचन लीला।
केसक पास चामरु काँ सेापलन्हि
पाए मनेाभव पीड़ा॥
दसन बीज दाड़िम केँ सेापलन्हि
पिक केँ सेापलन्हि बानी।
देहदसा दामिनि केँ सेापलन्हि
ई सभ एेसऊँ जानी॥
हरि २ कय पुनि उठति धरणि धरि
रैन गमावय जागी।
तोहर सिनेह जीब दय जायथि
रहलिहि धनि एत लागी॥

भनहिँ बिद्यापति सुनु मधुरापति
गमन न पुरिए बिलंबे।
जाइ पिआबिए अधर सुधारस
तेा पय जीबथि जीबे॥

११।

सखी सँ नायिका उक्ति।

बिहु मेार परसन भेल। रघुपति दरसन देल॥
देखलि बदन अभिराम। पुरल सकल मन काम॥
जागि उठल पचेाबान। बसि नहिँ रहल गेआन॥
भनहिँ बिद्यापति भान हे। सुपुरुख न कर निदान हे॥

१२।

नायिका सँ सखी बचन।

कहु२ सुंदरि न कर बेआज। देखिअ तुअ अपरुब सभ साज॥
म्रगमद पंक करसि अंग राग। कोन नागर परिनत हेाअ भाग॥
पुनु२ उठसि पछिम दिस हेरि। कखन जाएत दिन कत अछि बेरि॥
नेपुर उपर करसि कसि थीर। दृढ़ कय परिहसि तम सम चीर॥
उठसि बिहुसि हँसि तेजिअ सार। मेार मन भाव सघन अंधकार॥
भनहिँ बिद्यापति सुनु बर नारि। धैरज कर मन मिलत मुरारि॥

१३।

नायिका सँ सखी बचन।

सुंदरि कहु२ न कर बेआजे।
पुरुब सुक्रत फल केदहु पाओत
मदन महा सिधि आजे॥
म्रगमद तिलक अगर अनुलेपित
सामर बसन समारि।
हेरए पछिम दिस कखन हेायत निस
गुरुजन नयन निहारि॥
बिनु कारण गृह करह गतागत
मूनि नयन अरबिंदा।

पुलकित तनु बिकसि अकामिक
जागि उठलि सानंदा ॥
चेतन हाथ लाथ नहिँ संभब
बिद्यापति कबि भाने ।
राजा शिबसिँह रूप नारायण
सकल कला रस जाने ॥

———————

॥ ३ ॥ अथ श्री रांधाक रूप ॥

१४ ।

नायक सँ दूति बचन ।

माधब की क्रहब सुंदरि रूपे ।
कतेक जतन बिधि आनि समारल
देखलि नैन सरूपे ॥
पल्लबराज चरन जुग सेाभित
गति गजराजक भाने ।
कनक केदलि पर सिँह समारल
तापर मेरु समाने ॥
मेरु उपर दुइ कमल फुलाएल
नाल बिना रुचि पाई ।
मणिमय हार धार बड़ सुरसरि
तैँ नहिँ कमल सुखाई ॥
अधर बिम्ब सन दसन दाड़िम बिजु
रबि शशि उगथिक पासे ।
राहु दूरि बसु निअरेा न आवथि
तैँ नहिँ करथि गरासे ॥
सारंग नयन बचन पुन सारंग
सारंग तसु समधाने ।
सारंग उपर उगल दस सारंग
केलि करथि मधु पाने ॥

भनहिँ बिद्यापति सुनु बर औमति
एहन जगत् नहिँ आने ।
राजा शिबसिँह रूप नारायण
लखिमा दइ प्रति भाने ॥

१५ ।

सखी सँ सखी बचन ।

जाइति देखलि पथ नागरि सजनी गे
आगरि सुबुधि सेआनि ।
कनक लता सनि सुंदरि सजनी गे
बिह निरमाओल आनि ॥
हस्ति गमनि जकाँ चलइति सजनी गे
देखइति राज कुमारि ।
जनिकाँ एहन सेाहागिनि सजनी गे
पाओल पदारथ चारि ॥
नील बसन तन घेरलि सजनी गे
सिर देल चिकुर ससारि ।
तापर भमरा पिबय रस सजनी गे
बैसल पंख पसारि ॥
केहरि सम कटि गुन अछि सजनी गे
लेाचन अंबुज धारि ।
बिद्यापति एह गाओल सजनी गे
गुन पाओलि अबधारि ॥

१६ ।

नायक सँ दूति बचन ।

माधब जाइति देखल पथ रामा ।
गरुड़ासन सख तातक बाहन
ता सम गति अभिरामा ॥
दच्छ सुता चारिम पति भगनी
तनय घरणि सम रूपे ।
सुरपति अरि दुहिता पति बैरी
तेँ भरि भेलि अनूपे ॥

अदिति तनय बैरी गुरु चारिम
ता सम आनन काँती ।
कुंभ तनय तसु असन तनय तसु
कोख बैसाओलि पाँती ॥
नंद घरणि तनया तसु बाहन
ता सम माँझक छीनी ।
कामधेनु पति ता पति प्रिय फल
उरज हनल जिमि जीमी ॥
भनहिँ बिद्यापति सुनु बर जौमति
अपरुप रूपक रंगे ।
राबण अरि पतनी तातक तप
ता सह पाविअ संगे ॥

१७ ।

नायक सँ दूति बचन ।

माधब देखलऊँ तुअ धनि आजे ॥
भुतल न्रपति सुत तसु तनया पति
तातक २ रामा ।
तसु तातक सुत तनिकर उपमेय
सेहो थिक ओहि ठामा ॥
दीस निगम दुइ आनि मिलाविय
ताहि दिअ बिधि मुख आधो ।
से लै आदि आधि रस मंगेअछि
एहन रमणि तुअ माधो ॥
पण्डित काँ पठ जाट काँ पाहन
ई गित गोरख धन्धारी ।
भनहिँ बियापति सेह चतुर जन
जेह बूझत अवधारी ॥

१८ ।

नायक सँ दूति बचन ।

माधब जाइति देखलि पथ रामा ।
अबला अरुण तरा गन बेढ़लि

चिकुर चामर अनुपामा ॥
जलनिधि सुत सन बदन सोहाओन
सिखर बीज रद पाँती।
कनक लता जनि फड़ल सिरी फल
बीहु रचल बऊ भाँती ॥
अजेआ सुत रिपु बाहन जेहन
ता सन चलु जिमि राही।
सागर गरहु साजि बर कामिनि
चललि भवन पति ताही ॥
खगपति तनय तासि रिपु तनया
ता गति जेहन समाने।
हर बाहन तँहि हेरइते हेरलन्हि
कवि विद्यापति भाने ॥

॥ ४ ॥ अथ मिलन ॥

१९।

नायका सँ नायिक बचन।

राऊ मेघ भय गरसल सूर। पथ परिचय दिवसहिँ भेल दूर।
नहिँ बरिसय अबसर नहिँ होए। पुर परिजन संचर नहिँ कोए ॥
चल २ सुंदरि कर गए साज। दिवस समागम सपजत आज ॥
गुरुजन परिजन डर कर दूर। बिनु साहस अभिमत नहिँ पूर ॥
एहि संसार सारबस्तु एह। तिला एक संगम जाव जिब नेह ॥
भनहिँ विद्यापति कवि कंठ हार। कोटिऊँ न घटय दिवस अभिसार ॥

२०।

सखी सँ नायिका बचन।

पएरहि अयलऊँ तरनि तरंग। पगु लागल कत सहस भुजंग ॥
निश्चिथ निशाचर सञ्चर साथ। भाग न मोहि केओ धयलन्हि हाथ ॥
एत कय अयलऊँ जीव उपेखि। तइओ न भेल मोहि माधव देखि ॥
तनि नहि पढ़लन्हि मदनक रीति। पिसुन बचन कयलन्हि परतीति ॥

दूती दम्पति दुअओ अबोध। काज आलस दुइ परम बिरोध ॥
भनहिँ बिद्यापति सुन बर नारि। धैरज धैरह मिलत मुरारि ॥

२१।

नायक सँ नायिका बचन।

कुंज भवन सँ चलि भेलि हे
रोकल गिरधारी।
एकहिँ नगर बसु माधब हे
जनु कर बटवारी ॥
छाड़ु कन्हैआ मोर आचर हे
फाटत नव सारी।
अपजस होएत जगत भरि हे
जनु करिअ उघारी ॥
संगक सखि अगुआइलि हे
हम एकसर नारी।
दामिनि आय तुलाइलि हे
एक राति अन्हारी ॥
भनहिँ बिद्यापति गाओल हे
सुनु गुणमति नारी।
हरिक संगे किछु डर नहिँ हे
तू हे परम गमारी ॥

२२।

नायिका कृत स्वदुख बर्णन।

कानन कान्ह कान हम सूनल
भै गेल आनक आने।
हेरैति शंकर रिपु मोहि हरलन्हि
कि कहब तनिक गेआने ॥
सात पाँच हम लीखि पठाओलि
बहु बिधि लिखलि बनाई।
से पुनि नाथ पाँच कय रखलन्हि
दुइ फेरि देलन्हि मेटाई ॥

चानन चान आंग हम लेपलि
तैँ बाढ़ल अति दापे ।
अधरक लोभ सँ बिखधर ससरल
धरै चाह फेरि साँपे ॥
भनहिँ बिद्यापति दुहुक मुदित मन
मधुकर लोभित केली ।
असह सहथि कत कोमल कामिनि
जामिनि जिब दय गेली ॥

॥ ५ ॥ अथ अभिसार ॥

२३ ।

सखी सँ नवबिबाहिता नायिका बचन ।

कौतुक चललि भवन केँ सजनी गे
संग दस चौदिसि नारी ।
बिच २ सोभित सुंदरि सजनी गे
जनि घर मिलत मुरारी ॥
लै अभरन कै लोड़स सजनी गे
पहिरि उतिम रंग चीर ।
देखि सकल मन उपजल सजनी गे
मुनिहुँक चित नहिँ थीर ॥
नील बसन तन घेरलि सजनी गे
सिर लेलि घोघट सारी ।
लग २ पऊ केँ चलइति सजनी गे
सकुचल अंकम नारी ॥
सखि सभ देलि भवन कै सजनी गे
घुरि आएलि सभ नारी ।
कर धय लेल पऊ लग केँ सजनी गे
हेरै बसन उघारी ॥
भय बर सनमुख बोले सजनी गे
करै लागल सबिलाखे ।

नब रस रीतु पिरित भेल सजनी गे
दुऊ मन परम ऊलासे ॥
बिद्यापति एह गाओल सजनी गे
ई थिक नब रस रीती ।
बयस जुगल सम चित थिक सजनी गे
दुऊ मन परम ऊलासे ॥

२४ ।

नायिका पूर्ब्ब राग ।

भल भेल दंपति शैशब गेल । चरण चपलता लोचन लेल ॥
दुऊक नयन कर दूतक काज । भूषण भय परिणत भेल लाज ॥
आब अनुखन देअ आँचर हाथ । काज सखी सँ नत कय माथ ॥
हम अबधारलि सुन २ कान्ह । नागर करथु अपन अबधान ॥
भौँह धनुष गुन काजर रेख । मार नयन सर पुंख अबशेख ॥
रसमय बिद्यापति कबि गाव । राजा शिबसिँह बुझ रस भाव ॥

२५ ।

नायक नायिका मिलन ।

चलु २ सुंदरि शुभ करि आज । ततमत करैति नहिँ होए काज ॥
धनिअ बेआकुलि कोमल कंत । कोन परबोधब सखि परजंत ॥
सखि परबोधि सेज जब देल । पिआ हरखि उठि बाँहि धरि लेल ॥
नहिँ २ करय नयन ढर लोर । सूति रहलि धनि सजेआक ओर ॥
भनहिँ बिद्यापति हे जुबराज । सभ सँ बड़ थिक आँखिक लाज ॥

२६ ।

नायक नायिका मिलन ।

सुंदरि चललिहि पऊ घर ना । चऊ दिशि सखि सभ कर धरि ना ॥
जैतहि लागु परेम डर ना । जैसे शशि काँप राऊ डर ना ॥
जैतहिँ हार टुटिए गेल ना । भूखण बसन मलिन भेल ना ॥
रोय २ काजलि दहाय गेल ना । अदंकहिँ सिंदुर मेट गेल ना ॥
भनहिँ विद्यापति गाओल ना । दुख सहि कँ सुख पाओल ना ॥

२७ ।

नायक नायिका मिलन ।

प्रथमहिँ गेलि धनि प्रीतम पासे । हृदय अधिक भेल लाज तरासे ॥
ठाढ़ि भेलिहि धनि आँगो न डोले । हेम मुरत सनि मुखहुँ न बोले ॥
कर दुहु धय पहु पास बैसाए । हसलि हलि धनि बदन सुखाए ॥
मुख हेरि ताकय भमर झाँपि लेल । अंकम भरि कँ कमल मुखि लेल ॥
भनहिँ बिद्यापति दैह सुमति मति । रस बुझ हिन्दूपति हिन्दूपति ॥

२८ ।

अभिसार मुग्धा नायिका ।

अहे सखि अहे सखि लै जुनि जाहे । हम अति बालक आकुल नाहे ॥
बोल भरोस दय गेलि लिआय । पहुक पलंग पर देलि बइसाय ॥
गोट २ सखि सभ गेलि बहराय । बजर केबाड़ पहु देलन्हि लगाय ॥
तेहि अबसर पहु जागल कंते । चीर संभारलि जिउ भेल अंते ॥
नहिँ २ करे नयन ढर लोरे । काँच कमल भमरा भिक झोरे ॥
जैसे डगमग नलनिक नीरे । तैसे डगमग धनिक सरीरे ॥
भनहिँ बिद्यापति सुनु कबिराजे । आगि जारि पुनि आगिक काजे ॥

२९ ।

नायक ओ मुग्धा नायिका मिलन ।

माधव सिरिस कुसुम सम राही ।
लोभित मधुकर कौसल अनुसर
नब रस पिबु अबगाही ॥
पहिल बयस धनि प्रथम समागम
पहिलुक जामिनि जामेँ ।
आरति पति परतीति न मानथि
कि करथि केलिक नामेँ ॥
अंकम भरि हरि सयन सुताओल
हरल बसन अबिशेखे ।
चाँपल रोस जलज जनि कामिनि
मेदनि देल उपेखे ॥

एक अधर कै गीबि निरोपलि
दू पुनि तीनिं न होई।
कुच जुग पाँच पाँच शशि ऊगल
कि लय धरथि धनि गोई॥
आकुल अलप बेआकुल लोचन
आँतर पूरल नीरे।
मनमथि मीन बनसि लय बेधल
देह दसो दिशि फीरे॥
भनहिँ बिद्यापति दुऊक मुदित मन
मधुकर लोभित केली।
असह सहथि कत कोमल कामिनि
जामिनि जिब दय गेली॥

३० ।

नायक ओ मुग्धा नायिका मिलन।

कत अनुनय अनुगत अनुरोधि। पति गृह सखिहिँ सोहाओलि बोधि॥
बिमुखि सुतलि धनि सुमुखि न होइ। भागल दल बऊ लावय कोइ॥
बालमु बेसनि बिलासिनि छोटि। मेलि न मिलय देलऊँ हिम कोटि॥
बसन झपाय बदन धन गोए। बादर तर शशि बेकत न होए॥
गुरुजन परिजन दुअओ नेवार। मोहर मुनल अछि मदन भंडार॥
भनऊँ बिद्यापति एहो रस जान। राय शिव सिँह लखिमा बिरमान॥

३१ ।

जखनहिँ लेल हरि कंचु अछोरि। कते परजुगुति कयल अंग मोरि॥
तखनुक कहिनी कहिअ न जाय। लाज सुमुखि धनि रहलि लजाय॥
करेँ न मिझाए दुर बड़ दीप। लाज न मरय नारि कट जीब॥
आकम्प कठिन सहय के पार। कोमल हृदय उखड़ि गेल हार॥
बिद्यापति कबि तखनुक भान। केओ न कहे सखि होएत बिहान॥

३२ ।

सखि सँ नायिका बचन।

करि कुच मंडल रखलऊँ गोए। कमल कनक गिरि झाँपि न होए॥
हरख सहित हेरलऊँ मुख काँति। पुलकित तनु मोर धर कत भाँति॥

तखन हरल हरि अंचल मोर । रस भर ससरु कसनि केर डोर ॥
सपना एक सखि देखलि मैं आज । तखनुक कौतुक कहइतैं लाज ॥
आनंद नोर नयन भरि गेल । प्रेमक आँकुर पल्लव देल ॥
बिद्यापति कबि कौतुक गाव । राजा शिब सिँह बुझ रस भाव ॥

३३ ।

सखी सँ नायिका बचन ।

कि कहब ए सखि केलि बिलासे । बिपरित सूरत नाह अभिलासे ॥
कुच जुग चारु धराधर जानी । हृदय पड़त तैं पङ्क देल पानी ॥
मातलि मनमथ दुरि गेल लाजे । अबिरल किंकिणि कंकण बाजे ॥
घाम बिन्दु मुख सुन्दर जोती । कनक कमल जनि फड़ि गेल मोती ॥
कहिअ न पारिअ पङ्क मुख भासा । समुख निहारि दुहू मन हासा ॥
भनहिँ बिद्यापति रसमय बानी । नागरि रस पिअ अभिमत जानी ॥

३४ ।

सखी नायिका प्रत्युत्तर ।

आज देखिए सखि बड़ि अनमनि सनि
बदन मलिन मुख तोरा ।
मंद बचन तोहि के न कहल अछि
से न कहिए किछु मोरा ॥
आजुक रैनि सखि कठिन बितलि अछि
कान्ह रभस कर मंदा ।
गुन अबगुन पङ्क एको न बुझलन्हि
राहु गरासल चंदा ॥
अधर सुखाएल केस ओझराएल
घाम तिलक बहि गेला ।
बारि बिलासनि केलि न जानथि
भाल अरुण उगि गेला ॥
भनहिँ बिद्यापति सुनु बर जौमति
ताहि कहय किअ बाधे ।
जे किछु पङ्क देल आँचर झाँपि लेलि
सखि सभ कर उपहासे ॥

३५ ।

नायक सँ नायिका बचन ।

हे हरि हे हरि सुनिए स्रबन भरि
अब न बिलासक बेरा ।
गगन नकत छल सेहो अबेकत भेल
कोकिल करइछि फेरा ॥
चकवा मोर सोर कय चुप भेल
ओठ मलिन भेल चंदा ।
नगरक धेनु डगर कँ संचर
कुमुदिनि बसु मकरंदा ॥
मुखकेर पान सेहो रे मलिन भेल
अबसर भल नहिँ मंदा ॥
बिद्यापति भन इहो न निक थिक
जग भरि करइछि निंदा ॥

३६ ।

अभिसार ।

गगन मगन होअ तारा । तँइओ न काऊ तजय अभिसारा ॥
अपना सरबस लाथैँ । आनक बोलि नुड़िअ दुऊ हाथैँ ॥
टूटल ग्रम मोति हारा । बेकत भेल अछि नख च्तत धारा ॥
नहिँ नहिँ नहिँ पय भाखे । तइओ कोटि जतन कर लाखे ॥
भनहिँ बिद्यापति बानी । एहि तीनू मँह दूति सयानी ॥

३७ ।

राधा कृष्ण बिलास बर्णन ।

सुरत समापि सुतल बर नागर
पाणि पयोधर आपी ।
कनक शंभु जनि पूजि पुजावे
धयल सरोरुह झाँपी ॥
सखिं हे माधब केलि बिलासे ।

मालति रमि अलि माइ अगोरथि
पुनु रति रंगक आसे ॥
बदन मिलाय धयल मुख मंडल
कमल बिमल जनि चंदा ।
भमर चकोर दुअओ अलसाएल
पीबि अमिअ मकरंदा ॥
भनहिँ बिद्यापति सुनह मधुर पति
राधा चरित अपारे ।
राजा शिबसिँह रूप नारायण
ग्रागबती कंठहारे ॥

३८ ।

सखी सँ नायिका बचन ।

दृढ़ परिरंभनि पिड़लि मदान्हे । उबरि रेलऊँ सखि पुरबक पुन्ये ॥
टुटि छिरिआएल मोतिक हारे । बसन लेाटाएल सुरंग पनारे ॥
सुंदर कुच जुग नख क्षत भरी । जनि गज कुंभ बिदारल हरी ॥
अधर दसन देखि जी मोर काँपे । चाँद मंडल जनु राहुक झाँपे ॥
समुद्र ऐसनि निसि न पाविअ ओरे । कखन उगत मोर हित भय सूरे ॥
अब न जाएब सखि पुनि पहु ठामेँ । जौँ जिब मारि नड़ावत कामेँ ।
भनहिँ बिद्यापति तेजु भय लाजे । आगि जारि पुनि आगिक काजे ॥

॥ ६ ॥ अथ लाय ॥

३९ ।

सखी सँ नायिका बचन ।

सखि हे कितय बुझाएब कंते ।
जनिका जन्म होइत हम गेलऊँ
ऐलऊँ तनिकर अंते ॥
जाहि लय गेलऊँ से चल आएल
तैँ तह रहलि छपाई ।

से पुनि गेल ताहि हम आनलि
तैँ हम परम अन्याई॥
जैतहिँ नाल कमल हम तोरलि
करय चाह अवश्रेखे।
कोह कोहाएल मधुकर धायल
तैँहि अधर करु दँश्रे॥
बेलि भरल कुंभ तैँ उर गासलि
ससरि खसल केश्र पाश्रे।
सखि दस आगुपाकु भय चललिहि
तैँ उर्ध स्वास न बाके॥
भनहिँ बिद्यापति सुनु बर जैामति
ई सभ राखु मन गोई।
दिन २ ननदि सँ प्रीति बढ़ाएब
बोलि बेकत जनु होई॥

४० ।

ननदि सँ नायिका बचन ।

ननदी सरूप निरूपह दोसे।
बिनु बिचार व्यभिचार बुझैबह
सासु करयबह रोसे॥
कौतुक कमल नाल हम तोड़लि
करय चाहलि अवतँसे।
रोष कोष सँ मधुकर धाओल
तैँहि अधर करु दँसे॥
सरोबर घाट बाट कंटक तरु
हेरि नहिँ सकलऊँ आगू।
साँकर बाट उबटि हम चललऊँ
तैँ कुच कंटक लागू॥
गरूअ कुंभ सिर थिर नहिँ थाकय
तैँ ओ धसल केश्र पासे।
सखि·जन सँ हम पाछू पड़लऊँ
तैँ भेल दीर्घ निश्वासे॥

पथ अपराध पिसुन परचारल
तथिकँ उतर हम देला ।
अमरख ताहि धैरज नहिँ रहलै
तेँ गद गद सुर भेला ॥
भनहिँ बिद्यापति सुनु बर जउबति
ई सभ राखह गोई ।
नंदी सुँ रस रीति बचाओब
गुपुत बेकत नहिँ होई ॥

॥ ६ ॥ अथ मान ॥

४१ ।

नायिकाक प्रार्थना नायक सँ ।

माधब बचन करिऐ प्रतिपाले ।
बड़ जन जानि शरण अबलंबलि
सागर होएत सताले ॥
भुबन भमिऐ भमि तुअ जस पाओलि
चौदिशि तोँहर बड़ाई ।
चित अनुमानि बूझि गुन गौरब
महिमा कहलो न जाई ॥
आगा सभ केओ शील निबेदय
फल जानिऐ परिणामे ।
बड़ाक बचन कबऊ नहिँ बिचलय
निशिपति हरिन उपामे ॥
भनहिँ बिद्यापति सुनु बर जउबति
एह गुन कोउ न आने ।
राय शिबैसिँह रूप नारायण
लखिमा देइ प्रति भाने ॥

४२ ।

बड़त्व बर्णन ।

बड़ जन जकर पिरीति रे। कोपऊँ न तजय रीति रे॥
काग कोइल एक जाति रे। भेम भमर एक भाँति रे॥
हेम हरदि कत बोच रे। गुनहि बुझिये उंच नीच रे।
मनि कादव लपटाए रे। तैं कि तनिक गुन जाए रे॥
बिद्यापति अबधान रे। सुपुरुष न कर निदान रे॥

४३ ।

सखी सँ नायिका बचन ।

चानन भरम सेबलि हम सजनी
पुरत सकल मन काम।
कंतक दरस परस भेल सजनी
सीमर भेल परिनाम॥
एकहिँ नगर बसु माधब सजनी
पर भाबिनि बस भेल।
हम धनि एहन कलाबति सजनी
गुण गौरब दुरि गेल॥
अभिमब एक कमल फुल सजनी
दौना नीमक डार।
सेहो फुल ओतही सुखाएल सजनी
रसमय फुलल नेवार॥
बिधि बस आज आएल छथि सजनी
एत दिन ओतहि गमाय।
कोन परि करब समागम सजनी
मोर मन नहिँ पतिआय॥
भनहिँ बिद्यापति गाओल सजनी
उचित आओत गुण साह।
ऊठि बधाव कर मन भरि सजनी
आज आओत घर नाह॥

४४ ।

नायक सँ नायिका बचन ।

लेाचन अरुण बुझलि बड़ भेद । रैनि उजागरि गरुअ निबेद ॥
ततहिँ जाह हरि न करह लाथ । रैनि गमौलह जनिकँ साथ ॥
कुच कुंकुम माखल हिअ तेार । जनि अनुराग रागि कर गेार ॥
आनक भूषण लागल अंग । उकुति बेकत हेाअ आनक संग ॥
भनहिँ बिद्यापति बजबऊँ बाध । बड़ाक अनय मौन पय साध ॥

४५ ।

नायिका सँ दूति बचन ।

कमल भ्रमर जग अछए अनेक । सभ तँह सँ बड़ जाहि बिबेक ॥
मानिनि तेारित करिअ अभिसार । अबसर थेाड़ऊ बहुत उपकार ॥
मधु नहिँ देलह रहलि कि खागि । से सम्पति जे परहित लागि ॥
अति अतिशय ओलना तुअ देल । जाव जीव अनुतापक भेल ॥
तेाहँ नहिँ मन्द२ तुअ काज । भलेा मन्द हेाअ मन्द समाज ॥
भनहिँ बिद्यापति दुति कह गेाए । निज दति बिनु परहित नहिँ हेाए ॥

॥ ७ ॥ अथ बिरह ॥

४६ ।

नायिकाक प्रति सखिक प्रबेाधन ।

धन जौबन रस रंगे । दिन दश देखिअ तुलित तरंगे ॥
सुघटित बिह बिघटावे । बाँक बिधाता की न करावे ॥
ईओ भल नहिँ रीती । हठेँ न करिअ दुरि पुरुब पिरीती ॥
सच कित हेरय आसा । सुमरि समागम सुपहुक पासा ॥
नयन तेजय जल धारा । न चेतय चीर न पहिरय हारा ॥
लख जेाजन बस चन्दा । तैओ कुमुदिनि करय अनन्दा ॥
जकरा जासँ रीती । दुरहुक दुर गेलँ देा गुन पिरीती ॥
बिद्यापति कबि गाहे । बेालल बेाल सुपहु निरबाहे ॥

४७ ।

कोन बन बसथि महेस। केओ नहिँ कहथि उदेस॥
तपोबन बसथि महेस। भैरब करथि कलेस॥
कान कुंडल हाथ गोल। ताहि बन पिआ मिठि बोल॥
जाहि बन सिकिओ न डोल। ताहि बन पिआ हसि बोल॥
एकहिँ बचन बिच भेल। पहु उठि परदेस गेल॥
भनहिँ बिद्यापति गाव। राधा कृष्ण बनाव॥

४८ ।

नायिका कृत स्वदुख वर्णन।

एक दिन छलि नव रीति रे। जल मिन जेहन प्रीति रे॥
एकहिँ बचन भेल बीच रे हसि पहु उतरो न देल रे॥
एकहिँ पलंग पर कान्ह रे। मोर लेख दुर देश भान रे॥
जाहि बन केओ न डोल रे, ताहि बन पिआ हसि बोल रे॥
धरब जोगिनिआक भेस रे। करब मे पहुक उदेस रे॥
भनहिँ बिद्यापति भान रे। सुपुरुख न करे निदान रे॥

४९ ।

परकीया नायिका सँ नायक बचन।

पुर्बक प्रेम एलहुँ तुअ हेरि। हमरा अबैत बैसलि मुख फेरि॥
पहिल बचन उतरो नहिँ देलि। नैन कटाच्छ सँ जिब हरि लेलि॥
तुअ ससिमुखि धनि न करिअ मान। हमहुँ भमर अति बिकल परान॥
आस देइ फेरि न करिऐ निरासे। होउ प्रसन हे पुरह मोर आसे॥
भनहिँ बिद्यापति सुनु परमाने। दुहु मन उपजल बिरहक बाने॥

५० ।

नायिका सँ नायक बचन॥

मानिनि आब उचित नहिँ मान।
एखनुक रंग एहन सन लगइछि
जागल पय पचोबान॥
जूड़ि रइनि चकमक कर चानन
एहन समय नहिँ आन।

एहि अवसर पक्ष मिलन जेहन सुख
जकरहिँ होए से जान ॥
रभसि २ अलि बिलसि २ करि
जेकर अधर मधु पान ।
अपन २ पक्ष सबक्ष जेमाओलि
भूखल तुअ जजमान ॥
त्रिबलि तरंग सितासित संगम
ऊरज शंभु निरमान ।
आरति पति परतिग्रह मगइछि
करु धनि सरबस दान ॥
दीप दिपक देखि थिर न रहय मन
दृढ़ करु अपन गेआन ।
संचित मदन बेदन अति दारुन
बिद्यापति कबि भान ॥

५१ ।

नायिका बिलाप ।

माधब ई नहिँ उचित बिचारे ।
जनिक एहन धनि काम कला सनि
से किअ करु ब्यभचारे ॥
प्राणऊँ ताहि अधिक कय मानब
हृदयक हार समाने ।
कोन परियुक्ति आन कैँ ताकब
की थिक ऊनक गेआने ॥
कृपिन पुरुख कैँ केओ नहिँ निक कह
जग भरि कर उपहासे ।
निज धन अछैति नै उपभोगब
केबल परहिक आसे ॥
भनहिँ विद्यापति सुनु मथुरापति
ई थिक अनुचित काजे ।
माँगि लाएब बित से यदि होय नित
अपन करब कोन काजे ॥

५२ ।

हरि सँ नायिका बचन ।

आजु परल मोहि कोन अपराधे । किअ न हेरिए हरि लोचन आधे ॥
आन दिन गहि प्रेम लाविअ गेहा । बङ्क बिधि बचन बुझाएब नेहा ॥
मन दै हसि रहल पङ्क सोई । पुरुखक हृदय एहन नहिँ होई ॥
भनहिँ विद्यापति सुनु परमान । बाढ़ल प्रेम उसरि गेल मान ॥

५३ ।

सखी सँ नायिका बचन ।

माधब कि कहब तिहरो छाने ।
सुपङ्क कहलि जब रोस कयल तब
कर मूनल दुङ्क काने ॥
आयल गमनक बेरि न नीन टुट
तेँ किछु पुछिओ न भेला ।
एहन करमहिन हम सनि के धनि
कर सँ परसमनि गेला ॥
जौँ हम जनितहुँ एहन निठुर पङ्क
कुच कंचन गिरि साधी ।
कौसल करतल बाहुँ लता लय
दृढ़ कय रखितहुँ बाँधी ॥
इ सुमिरिए जब जँ न मरिए तब
बुझि पड़ हृदय पखाने ।
हेमगिरि कुमरि चरन हृदय धरु
कबि बिद्यापति भाने ॥

५४ ।

सखी सँ नायिका बचन ।

कि कहब आहे सखि निअ अगेआने । सगरो रइनि गमाओलि माने ॥
जखन हमर मन परसन भेला । दारुण अरुण तखन उगि गेला ॥

गुरु जन जागल कि करब केली। तनु झपइत हम आकुल भेली॥
अधिक चतुरपन भेलहुँ अज्ञानी। लाभक लोभ मुरह भेल हानी॥
भनहिँ बिद्यापति निअ मति दोसे। अबसर काल उचित नहिँ रोसे॥

५५।

नायिका कृत स्वदुख वर्णन।

माधव तोँ हे जनि जाह बिदेसे।
हमरो रंग रभस लय जैबह
लैबह कोन सनेसे॥
बनहिँ गमन करु होएति दोसर मति
बिसरि जाएब पति मोरा।
हिरा मनि मानिक एको नहिँ माँगब
फेरि माँगब पहु तोरा॥
जखन गमन करु नयन नीर भरु
देखिओ न भेल पहु तोरा।
एकहि नगर बसि पहु भेल परबस
कैसे पुरत मन मोरा॥
पहु संग कामिनि बहुत सोहागिनि
चंद्र निकट जैसे तारा।
भनहि बिद्यापति सुनु बर जौमति
अपन हृदय धरु सारा॥

५६।

नायिका बिरह।

मोहि तेजि पिआ मोर गेलाह बिदेस। कौनि पर खेपब बारि बएस॥
सेज भेल परिमल फूल भेल बास। कतय भमर मोर परल उपास॥
सुमरि २ चित नहीँ रहे धीर। मदन दहन तन दगध शरीर॥
भनहिँ बिद्यापति कवि जय राम। की करत नाह दैब भेल बाम॥

५७ ।

नायिका बिरह ।

सुंदरि बिरह सयन घर गेल । किए बिधाता लिखि मोहि देल ॥
उठलि चिहाय बैसलि सिर नाय । चऊ दिसि हेरि २ रहलि लजाय ॥
नेऊक बंधु सेहो छुटि गेल । दुऊ कर पऊक खेलाओन भेल ॥
भनहिँ बिद्यापति अपरुप नेह । जेहन बिरह हो तेहन सिनेह ॥

५८ ।

नायिका बिरह ।

माधब हमर रटल दुर देस । केओ न कहे सखि कुशल सनेस ॥
जुग २ जिवथु बसथु लख कोस । हमर अभाग ऊनक कोन दोस ॥
हमर करम भेल बिह बिपरीत । तेजलन्हि माधब पुरबिल प्रीत ॥
हृदयक बेदन बान समान । आनक दुख आन नहिँ जान ॥
भनहिँ बिद्यापति कबि जय राम । कि करत नाह दैब भेल बाम ॥

५९ ।

नायक सँ बिरहवती नायिका बचन ।

माधब २ होऊ समधान । तुअ बिनु भुबन करब रितु पान ॥
प्रथम पचीस अठाइस भेल । ता सम बदन हेम हरि लेल ॥
पचीस अठारह बीस तनु जार । छिति सुत तेसर से जिब मार ॥
सुमरिअ माधब ओ दिन सिनेह । जे दिन सिंह गेल मीनक गेह ॥
भनहिँ बिद्यापति अच्छर लेख । बुध जन होए से कहे बिशेख ॥

६० ।

सखी कृत नायिका बिरह बर्णन ।

कुसुमित कानन कुंज बसी । नैनक काजर घोर मसी ॥
नख सँ लिखलि नलनि दल पात । लीखि पठाओलि आखर सात ॥
प्रथमहिँ लिखलन्हि पहिल बसंत ॥ दोसरहिँ लिखलन्हि तेसराक अंत ॥
लिखि नहिँ सकलिहि अनुज बसंत । पहिलहिँ पद अछि जीबक अंत ॥
भनहिँ बिद्यापति अच्छर लेख । बुध जन होथि से कहथि बिशेख ॥

६१ ।

नायिका बिरह ।

मन परबस भेल परदेस नाह । देखि निशाकर तन उठ धाह ॥
मदन बेदन दे मानस अन्त । काहि कहब दुख परदेस कन्त ॥
सुमरि सनेह गेह नहिँ आव । दारुन दादुर कोकिल राव ॥
ससरि २ खसु निबिबन आज । बड़ मनोरथ घर पऊ न समाज ॥
भनहिँ बिद्यापति सुनु परमान । बुभु नृप राघब नव पचोबान ॥

६२ ।

नायिका बिरह ।

प्रथम एकादस दै पऊ गेल । सेहो रे बितित मोर कत दिन भेल ॥
रति अवतार बयस मोर भेल । तैओ नहिँ पऊ मोर दरसन देल ॥
अब न धरम सखि बाँचत मोर । दिन २ मदन दुगुन सर जोर ॥
चान सुरुज मोहि सहिओ न होए । चानन लाग बिखम सर सोए ॥
भनहिँ बिद्यापति गुनबति नारि । धैरज धैरऊ मिलत मुरारि ॥

६३ ।

नायिका बिरह ।

माधब बूझलि तुअ गुन आजे ।
पच दुन दस गुन दसगुन सै गुन
सेहो देल कोन काजे ॥
चालिस कोटि चारि चौठाई
से हम से पऊ मोरा ।
कपटी कन्हैआ केलि नहिँ जानथि
कैलन्हि जनमक ओरा ॥
साठि कोटि दह बुंद बेबरजित
से कत कर उपहासे ।
पऊक बिघाद सहै नहिँ पावी
दुइ बुन करब गरासे ॥

नवेा बुना दय नवेा बाम कर
से उर हमर प्राने ।
से हरखित मुँह हेरि न हेाए
कारन के नहिँ जाने ॥
भनहिँ बिद्यापति सुनु बर जौमति
ताहि करथि केअ बाधा ।
अपन जीव दय पर कैँ बुझाविअ
कमल नाल दुइ आधा ॥

६४ ।

ऊधव सँ गोपी बचन ।

चानन भेल बिखम सर रे
भूखन भेल भारी ।
सपनऊँ हरि नहिँ आएल रे
गेाकुल गिरधारी ॥
एकसर ठाढ़ि कदम तर रे
पथ हेरथि मुरारी ।
हरि बिनु देह दगध भेल रे
झामर भेल सारी ॥
जाऊ जाऊ तेाँहिँ ऊधव हे
तेाँ हे मधुपुर जाहे ।
चंद्र बदन नहिँ जीउति रे
बध लागत काहे ॥
भनहिँ बिद्यापति तन मन दे
सुनु गुनमति नारि ।
आजु आओत हरि गोकुल रे
पथ चलु झटझारि ॥

६५ ।

सखी सँ नायिका बचन ।

गगन गरजि घन घोर (हे सखि) कखन आओत पहु मोर ॥
उगलन्हि पाँचोबान (हे सखि) अब न बचत मोर प्रान ॥
करब कओन परकार (हे सखि) जौबन भेल जिब काल ॥
भनहिँ बिद्यापति भान (हे सखि) पुरुष करहि परमान ॥

६६ ।

नायिका बिरह ।

माधब मास तीथि छल माधब
अवध करिए पहु गेलाह ।
कुच जुग संभु परसि हसि कहलन्हि
तेँ प्रतीति मोहि भेलाह ॥
अवधि ओर भेल समय बेआपित
जीवन बहि गेल आसे ।
तखनुक बिरह जुवति नहिँ जीउति
कि करत माधब मासे ॥
छन २ कय कँ दिवस गमाओलि
दिवस २ कय मासे ।
मास २ कय बरख गमाओलि
आब जिबन कोन आसे ॥
आम मजर धरु मन मोर गहबर
कोकिल सबद भेल मंदा ।
एहन बएस तेजि पहु परदेस गेल
कुसुम पिउल मकरंदा ॥
कुमकुम चानन आगि लगाओल
ओओ कहि सीतल चंदा ।
पहु परदेस अनेक कँ राखथि
बिपति चिन्हिऐ भल मंदा ॥

भनहिँ बिद्यापति सुनु बर जौमति
हरिक चरण कए सेबा।
परल अनाइत तैं छथि अंतय
बालमु दोस न देबा॥

६७।

नायिका बिरह।

लिखब उनैस सताइसक संग। से पुनि लिखब पचीसक संग॥
जनिकाँ सेापि गेला मोर आहि। से पुनि गेलाह देखब नहिँ ताहि॥
बड़ अनुचित आनक परबेस। से पुनि एलाह तकर सनेस॥
माधब जनि दीअह मोर दोस। कत दिन राखब ऊनक भरोस॥
भनहिँ बिद्यापति आखर लेख। बुध जन हो से कहे बिसेख॥

६८।

सखी सँ नायिका बचन।

मोहन मधुपुर बास (हे सखि) हमऊँ जाएब तनि पास॥
रखलन्हि कुबजाक नेह (हे सखि) तेजलन्हि हमरो सनेह॥
कत दिन ताकब बाट (हे सखि) रटला जमुनाक घाट॥
ओतहि रहथु दृढ़ फेरि (हे सखि) दरसन देथु एक बेरि॥
भनहिँ बिद्यापति रूप (हे सखि) मानुख जनम अनूप॥

६९।

सखी सँ नायिका बचन।

आस लता लगाओलि सजनी
नैनक नीर पटाय।
से फल अब तरुणत भेल सजनी
आँचर तर न समाय॥
काँच साँच पक देखि गेल सजनी
तसु मन भेल कुछ भान।
दिन २ फल तरुणत भेल सजनी
अहु मन न कए गेआन॥

सभ केर पऊ परदेस बसि सजनी
आएल सुमिरि सिनेह।
हमर एहन पऊ निरदय सजनी
नहिँ मन बाढ़य नेह॥
भनहिँ बिद्यापति गाओल सजनी
उचित आओत गुण साह।
ऊठि बधाव करु मन भरि सजनी
आज आओत घर नाह

७० ।

सखी सँ नायिका बचन।

प्रथम बयस हम कि कहब सजनी
पऊ तजि गेलाह बिदेस।
कत हम धैरज बाँधब सजनी
तनि बिनु सहब कलेस॥
आओन अबधि बितित भेलि सजनी
जलधर झपल दिनेस।
सिसिर बसंत उखम भेल सजनी
पाओस लेल परबेस॥
चऊ दिस भिँगुर भान करु सजनी
पिक सुंदर करु गान।
मनसिज मारु मरम सर सजनी
कतेक सुनब हम कान॥
सेज कुसुम नहिँ भावय सजनी
बिख सम चानन चीर।
जैओ समीर सितल बऊ सजनी
मन बच उड़ल सरीर॥
भनहिँ बिद्यापति गाओल सजनी
मन धनि करिअ ऊलास।
सूदिन हेरि पऊ आओत सजनी
मन जनि करिअ उदास॥

७१ ।

नायिका बिरह ।

प्रथम समागम भेल रे। छुठन रइनि बिति गेल रे ॥
नब तनु नब अनुराग रे। बिनु परिचय रस माँगु रे ॥
सिरि सम पङ्क तजि गेल रे। जौबन उपगत भेल रे ॥
अब न जिअब बिनु कंत रे। आब जीब भेल अंत रे ॥
भनहिँ बिद्यापति भान रे। सुपुरुष गुनक निधान रे ॥

७२ ।

नायिका बिरह ।

कर तल लीन शोभए मुखचन्द। किसलय मिलु अभिनब अरबिन्द ॥
अहनिशि गरय नयन जलधार। खंजन गिलि उगिलत मोतिहार ॥
कि करति शशिमुखि कि बोलत आन। बिनु अपराध बिमुख भेल कान्ह
बिरह बिखिन तनु भेल हरास। कुसुम सुखाए रहल अछि बास ॥
झखइति सँशय पड़ल परान। कबऊ न उपसम करु पचबान ॥
भनहिँ बिद्यापति सुन बर नारि। धैरज धैरऊ मिलत मुरारि ॥ ५६ ॥

७३ ।

नायिका बिरह ।

प्रथमहिँ उपजल नब अनुरागे। मन कर प्राण धरिअ तसु आगे ॥
आब दिने २ भेल प्रेम पुराने। भुगतल कुसुम सुरभि कर आने ॥
हरि सँ कहब सखि हमरी बिनीती। बिसरि न हलबिए पहब पिरीती ॥
रभस समय पिआ जत कहि गेला। अधरऊँ आध सेहओ दुरि गेला ॥
भनहिँ बिद्यापति इहो रस जाने। राय शिव सिँह लखिमा बिरमाने ॥

७४ ।

नायक सँ दूति बचन ।

माधब कि कहब ताही। तुअ गुन लुबुधि मुगुध भेलि राही ॥
मलिन बसन तनु चीरे। करतल कमल नयन ढरु नीरे ॥
उर पर सामरि बेनी। कमल कोष जनि कारि नगिनी ॥
केओ सखि ताकय निशासँ। केओ नलनी दल करय बतासे ॥

केओ बेाल आयल हरी। ससरि उठथि चिर नाम सुमरी ॥
बिद्यापति कबि गावे। बिरह बेदन निअ सखि समुझावे ॥

७५।

सखी सँ नायिका बचन।

कोन गुन पहु परबश भेल सजनी
बुझलि तनिक भल मंद।
मनमथ मन मथ तनि बिनु सजनी
देह दहय निशि चंद ॥
कहु ओ पिसुन शत अबगुन सजनी
तनि सम मोहि नहिँ आन।
कतेक जतन सँ मेटिअ सजनी
मेटय न रेख पखान ॥
जँ दुरजन कटु भाखय सजनी
मोर मन न होअ बिराम।
अनुभब राहु पराभब सजनी
हरिन न तेज हिम धाम ॥
जइओ तरणि जल शोखय सजनी
कमल न तेजय पाँक।
जे जन रतल जाहि सँ सजनी
कि करत बिह भय बाँक ॥
बिद्यापति कबि गाओल सजनी
रस बुझय रसमंत।
राजा शिबसिँह मन दय सजनी
मोदबती देई कंत ॥

७६।

नायक सँ दूति बचन।

माधब देखलि बिओगिनि बामे
अधर न हाँस बिलास सखी संग
अहोनिश जप तुअ नामे ॥

आनन सरद सुधाकर सम तसु
बोले मधुर धुनि बानी।
कोमल कमल अरुण कुम्हिलाएल
देखि मन ऐलऊँ जानी॥
हृदयक हार भार भेल सुभ धनि
नैन न होए निरोधे।
सखि सभ आय खेलाओलि रंग करि
तसु मन किछुओ न बोधे॥
रगड़ल चानन मृगमद कुमकुम
सभ तेजलि तुअ लाई।
जनि जलहीन मीन जक फिरइछि
अहोनिस रहइछि जागी॥
इति उपदेस सुनि गुनि सुमिरल
तइखन चललाह धाई।
मोदबती पति राघब सिँह गति
कबि बिद्यापति गाई॥

॥८॥ अथ बिरहांत॥

७७।

राधा कृष्ण बिलाप।

माधब जाए केबाड़ छोड़ाओल
जाहि मंदिर बसु राधा।
चोर उघारि अधर मुख हेरल
चान उगल छथि आधा॥
चोर करपूर पान हम बासलि
औार सॉंठल पकमाने।
सगर रैनि हम बैसि गमाओलि
खंडित भेल मोर माने॥

मेथुरा नगर अटकि हम रहलऊँ
किश्र न पठाश्रोल दूती ।
मानिक एक मानिक दस पथरल
श्रोतहि रहल पड़ सूती ॥
कमल नयन कमला पति चुंबित
कुंभकरण सम दापे ।
हरिक चरण धै गाबथि बिद्यापति
राधा कृष्ण बिलापे ॥

॥ ९ ॥ अथ गीत नाना प्रकार ॥

७८ ।

गंगाक स्तुति ।

कत सुख सार पाश्रोल तुश्र तीरे । छाड़इत निकट नयन बह नीरे ॥
कर जोड़ि बिनमञो बिमल तरंगे । पुनु दरशन होश्र पुनमति गंगे ॥
एक अपराध छेमब मोर जानी । पार परसल मातु तुश्र पानी ॥
कि करब जप तप जोग धेश्राने । जनम कृतारथ एकहिँ समाने ॥
भनहिँ बिद्यापति समदञो तोही । अनूकाल जनु बिसरह मोही ॥

७९ ।

नायिका बचन पथिक सँ ।

पिश्रा मोर बालक हम तरुणी ।
कोन तप चुकलौँह भेलौँह जननी ॥
पहिर लेलि सखि एक दछिनक चीर ।
पिश्रा के देखैति मोर दगध शरीर ॥
पिश्रा लेलि गोद कँ चलति बजार ।
हटिश्राक लोग पुछे के लागु तोहार ॥
नहिँ मोर देश्रोर कि नहिँ छोट भाई ।
पुरब लिखल छल खामी हमार ॥

बाट रे बटोहिआ कि तोँही मोर भाई ।
हमरो समाद नैहर लेनँ जाह ॥
कहिऊन बबा किनय धेनु गाई ।
दुधवा पिलाय कँ पोसत जमाई ॥
नहिँ मोरा टका अछि नहिँ धेनु गाई ।
कौने बिधि पोसब बालक जमाई ॥
भनहिँ बिद्यापति सुनु ब्रज नारी ।
धैरज धय रऊ मिलत मुरारी ॥

८० ।

परकीया नायिका ओ नायक सँ प्रत्युत्तर ।

सुंदरि हे तोँ सुबुधि सेआनि । मरी पिआस पिआबऊ पानि ॥
के तोँ थिकाह ककर कुल जानि । बिनु परिचय नहिँ देब पिढ़ि पानी ॥
थिकऊँ पथुकजन राज कुमार । धनि के बिओग भरमि सँसार ॥
आबह बैसह पिब लह पानि । जे तोँ खोजबह से देब आनि ॥
ससुर भैँसुर मोर गेलाह बिदेस । स्वामिनाथ गेल छथि तनिक उदेस ॥
सासु घर आन्हरि नैन नहिँ सूझ । बालक मोर बचन नहिँ बूझ ॥
भनहिँ बिद्यापति अपरुप नेह । जेहन बिरह हो तेहन सिनेह ॥

८१ ।

मैना कृत शिब बर्णन ।

घर घर भरमि जनम नित
तनिकाँ केहन बिबाह ।
से अब करब गोरी बर
ई होए कतय निबाह ॥
कतय भबन कत आगन
बाप कतय कत माए ।
कतऊँ ठओर नहिँ ठेहर
ककर रहन जमाए ॥
कोन कयल एह असुजन
केओ न हिनक परिबार ।

जे कयल छिनक निबंधन
धृक थिक से पजिआर ॥
कुल परिबार एको नहिँ जनिका
परिजन भूत बैताल ।
देखि २ झुर होए तन
के सहय हृदयक साल ॥
बिद्यापति कह सुंदरि
धरऊ मन अबगाह ।
जे अछि जनिक बिबाही
तनिकाँ सेह पै नाह ॥

८२ ।

उमा सखी कृत शिब बर्णन बिबाह समय ।

आगे माई एहन उमत बर लैल
हेमत गिरि देखि २ लगइछ रंग ।
एहन उमत बर घोड़बो न चढ़इक
जेहि घोड़ रंग २ जंग ॥
बाघक छाल जे बसह पलानल
साँपक भीरल तंग ।
डिमिकि डिमिकि जे डमरू बजइन
खटर २ करु अंग ॥
भकर भकर जे भाँग भकोसथि
छटर पटर करु गाल ।
चानन सोँ अनुरागल थिकइन
भसम चढ़ावथि अंग ॥
भूत पिसाच अनेक दल साजल
सिर सोँ बहि गेल गंग ।
भनहिँ बिद्यापति सुनिए मनाइन
थिकाह दिगंबर भंग ॥

TRANSLATION OF THE SONGS OF BIDYA'PATI THA'KUR.*

CHAPTER I.

YOUNG LOVE.

(1.)

1. O pretty one, (haste and) bathe thyself. Lo, love searched for me and smote me on the heart.

2. The limp garments cling to thy body, and thou becomest as one who arouseth the passions of saints.

3. The water falleth down in rivers through the locks of thy hair, and it seemeth to me dark as a moonless night.

4. Thy bosom is like two fair *chakwás*.† Cover them, O cover them with thy lotus hands.

5. And if thou dread entangling them in the snare of thy arms, (fear not, but) hold them fast. (Else assuredly) will they fly away to heaven.

6. Bidyápati saith, a good husband will never be a fool.

(2.)

1. In the midst of thorns the flowers are blooming. The bee is confounded, and cannot distinguish the odours.

2. Though the bee wander, and sport everywhere; without thee, O jasmine, he cannot get rest.

3. Its life dependeth on honey, and thou art full of honey. Keepest thou the honey stored up within thy heart through modesty?

4. Consider well in thine heart; If the bee die, who will be guilty of his death?

5. Bidyápati saith, as long as it sip the nectar of thy lower lip, so long will it live.

(3.)

1. Who doth not do his own work? Who doth not serve his own master?

2. Every one seeketh his own interest; he is a good man who carrieth out his task to the end.

3. O friend, his life is precious, who willingly rendereth assistance to others.

* The following translations are not always so literal as the preceding; as all difficulties have been explained in the vocabulary.

† *Anas casarca.*

4. If one who is injured take refuge with thee, do not disappoint him as long as anything remaineth to thee.

5. (If thou disappoint him), he may perhaps obtain his desire from another, but still regret will remain in thy soul.

6. Bidyápati saith, do not proclaim thine indigence. Only the great can comply with great requests.

(4.)

1. O friend, O friend, speak not of aught else. Now Krishṇ daily desireth thy virtues more and more.

2. For no apparent reason he is continually coming near thee, and thou perceivest it in thine heart, though thou conceal it through shame.

3. Even when he is going elsewhere, he casteth a glance at thee; no one can turn aside a greedy eye.

4. He is full of devices, and so art thou; like two flowers tied upon a single stalk.

5. Bidyápati the necklace of poets saith, with one arrow Love hath smitten two hearts.

(5.)

Rádhá addresses Krishṇ at a river crossing.

1. "Catch my hand, and cross me over, I will give thee, O Kanhaiyá, a matchless necklace.

2. "All my friends went off before me, and left me alone. I know not by what path they have gone.

3. "I will not go with thee, but along the deserted bank of the river."

4. Bidyápati saith, O damsel, pray to God.

CHAPTER II.

THE COMMENCEMENT OF RÁDHÁ'S LOVE FOR KṚISHṆ.

(6.)

1. The charming season of Spring is come. The southern wind bloweth gently.

2. In a dream a form said to me, "Remove the cloth from before thy face."

3. Even though the creator tried his best, the moon could not be equal to thy face (in beauty).

4. Though he cutteth (the face of the moon) several times, and shapeth (it) anew, still it cannot equal (thy) face.

5. The lotus could not obtain the excellence of thine eyes; who in the world doth not know it.

6. Driven to shame by (the beauty of) thy lotus eyes, he went and hid himself in the water.

7. Bidyápati saith, hear O pretty one, such women are like Lakshmí in beauty.

8. I say this in the presence of king S'ib Sĩh, Rúp Náráyaṇ, and Lakhimá, his queen.

(7.)

1. O Mádhab, appease the fair one.

2. What other damsel hath ever offered caresses such as she hath.

3 and 4. The clouds pour rain, and fill the earth with water, and the night is dark and fearful, still she hath remembered thy virtues, and hath come. There is no bound to what she will bear for thee.

5 and 6. She who trembleth at a picture of the king of serpents on a wall, hath come smiling to thee, sweet as she is, veiling her jewel face.

7. Thy beloved hath foresworn her husband's love, and come to thee in spite of all the censure of her relations.

8. The Lady is intoxicated with the sweet wine of thy love, and hence careth not for aught else.

9 and 10. Bidyápati, the wise poet and appreciator of the pleasures of love, hath sung this. When Desire and Love are together in a person's heart, what crime will he not commit.

(8.)

1. I saw the graceful form of the lotus-faced one. For awhile, how much love arose in her heart.

2. Her love is fresh and the shame thereof is great. Her affection is visible (on her face), still she trieth to conceal it.

3. Now she approacheth him, and now retreateth. She neither yieldeth to embraces with all her heart, nor doth she shew aversion.

4. Her eyes remain not steady, and when she is caught by her hand, she concealeth her face.

5. Bidyápati saith, I sing the pleasure of love; the bride, by these actions, giveth others to understand her willingness.

(9.)

A Riddle describing Rádhá's condition.

1. Add the third vowel* after the third one† to the vowel‡ which is

* ऊ

† ए

‡ आ; आ + ऊ = आऊ which means "come."

to the left of the third vowel. The body of the damsel hath become like the third* after three.

2. The blooming damsel uttering only three letters† hath at length become angered; for Mádhab is like the third day‡ after the third one.

3. She uttered the three letters† and stood up. The witness of that fact is, O Mádhab, the third after the third day.‡

4. Bidyápati saith, the affection shown in all these 'threes' is that of a damsel for her love.

(10.)

1. O Mádhab, the pretty one can live no longer.

2. The beautiful girl hath made over everything to those from whom she took them.

(3 and 4.) Overcome by the pangs of love, she hath returned her moon-like face to the moon, the play of her eyes to the fawn, the locks of her hair to the *chamara* §

(5 and 6). Her teeth to the seeds of the pomegranate, her speech to the cuckoo, and the form of her body to the lightning. I have learnt all this, and have come here.

7. She lieth upon the earth waking the whole night, and riseth uttering the name of Hari.

8. The damsel keepeth reciting thy love with all her heart, and only for this doth she live.

(9 and 10). Bidyápati saith, "Hear, O Mathurápati, do not longer delay, but make her drink the honey-like ambrosia of thy lower lip. Then only can she be restored to life."

(11.)

1. My Creator hath become pleased with me. Rám hath favoured me with a visit.

2. I saw his charming face, and the desires of my heart were fulfilled.

3. The five-arrowed God of Love awoke within my heart, and my wisdom could not remain in subjection.

4. Bidyápati singeth that a good husband will never drive his wife to extremities.

(12.)

1. Tell me, Sweet-heart: why conceal it? I see thee adorned in costly garments.

* पाँच, 'five,' = पंचबाण *i. e.* Kandarp the god of love.

† माधव the name of her beloved.

‡ दृहस्पति = जीव which means her life.

§ Borassus Flabelliformis.

2 Thou hast scented thy limbs with musk. Who is the happy one to whom thou art about to yield thyself?

3. Thou art continually rising, and gazing towards the west; seeking to learn how far the day has gone, and when the sun will set.

4. Thou hast tied the tell-tale anklet, high above thine ankle (to prevent its tinkling being heard). Thou hast girded up thy raiment dark as the dark night itself.

5. With a smile dost thou rise, distilling nectar from it. O, the dark night is pleasant.

6. Bidyápati singeth, hear, O good Lady, keep patience and Murári will meet thee.

(13.)

1. Fair one, conceal not thyself.

2. If any one is so happy as to obtain thy love as the fruit of his former virtuous acts, great will be the accomplishment of his love to-day.

3. Thou hast anointed thy forehead with musk and aloes, and cunningly arranged thy nut-brown garments.

4. Thou art watching the eyes of thine elders, and, gazing towards the west, art wishing that the night may come.

5. Without a wherefore thou comest and goest in the house; closing thy lotus eyes (in shame)

6. Thy body is quivering with excitement, smiles cover thy face without apparent reason; and full of delight, hast thou arisen from thy couch.

7. Bidyápati the poet saith, her excuses are not probable to any one in his senses.

8. 'Rájá Sib Sīh, Rúp Náráyan understandeth the pleasures of every grade.'

CHAPTER III.

Rádhá's Beauty.

(14.)

1. O Mádhab, how shall I tell the beauty of the lovely one?

2. With great efforts the Creator hath adorned her, and I have seen her with mine own eyes.

3. Her feet are beautiful as a pair of lotuses, and her gait is stately as that of *Airávat*.*

* Indra's elephant.

4. (Her thighs are like) a golden plantain, over them he placed a slim lion's (waist), and over that a mount *Meru.**

5. Over mount *Meru* he made two lotuses to bloom, and, though without a stalk, they overflow with loveliness.

6. Her diamond necklace is like the stream of the Gangá; and thus those lotuses are not dried up.

7. Her lips are red like the *Bimbá* fruit, and her teeth like pomegranate seeds. The sun and moon† rise near them.

8. Ráhu‡ dwelleth afar, and doth not approach to devour them.

9. She hath eyes like a deer *(sáranga)*, and the voice of the *koil* *(sáranga)*, (and her brows are like) a bow *(sáranga)*.

10. And over the bow appear ten bees§ (*sáranga*) who playfully sip the honey (of her brow).

11. Bidyápati saith, hear, pretty one, there is no other in this world so beautiful as she.

12. I say this in the presence of king S'ib Sīh, Rúp Náráyaṇ, and Lakhimá, his queen.

(15)

1. O friend, I saw a wise, and clever, and blooming damsel on the way.

2. O friend, the Creator made her like unto a golden creeper, and brought her here.

3. O friend, her gait was stately as that of an elephant, and she appeared like a princess.

4. He who will obtain one such as her for his bride, will have obtained all the four blessings, (*viz.*, wealth, virtue, desire, and salvation).

5. O friend, she wore a blue dress, and loosened the braids of her hair.

6. Over the loosened hair, O friend, a bee sat with open wings imbibing nectar

7. O friend, her waist is like that of a lion, and her eye like the lotus.

8. Bidyápati sang this, O friend, truly she hath gained every grace.

* Alluding to the stomach which has three wrinkles, and is therefore supposed to be rugged like a mountain.

† Her two eyes.

‡ The short hair of the forehead, personified as the demon of eclipse.

§ The short hair of the forehead.

(16.)

A Riddle describing Rádhá's beauty.

1. O Mádhab, I saw a fair one on the way.

2. Her gait is pleasing as that of the conveyance[1] of the father[2] of the friend[3] of him[4] who sits on Garuḍa

3. Like in beauty to the wife[5] of the son[6] of the sister[7] of the husband[8] of the fourth daughter[9] of *Daksh*.

4. And on account of that more beautiful than the enemy[10] of the husband[11] of the daughter[12] of the foe[13] of the king[14] of the Gods.

5 Her face is beautiful as that which comes fourth[15] after the preceptor[16] of the enemy[17] of the sons[18] of *Aditi*.

6. She hath arranged a necklace of the treasure of the children[19] of the food[20] of the son[21] of a pitcher.

7. The slimness of her waist is like that of the conveyance[22] of the daughter[23] of the wife[24] of *Nand*.

8. Her breasts are round like the fruit[25] beloved by the lord[26] of the husband[27] of Kám Dhenu.

9. Bidyápati saith, hear, O fair ones, the tint of her form is wondrous.

10. By performing a penance like that of the father[28] of the wife[29] of the enemy[30] of Rában a man can attain to such as this.

(17.)

The Same.

1. O Mádhab, to-day I saw thy beloved.

2 & 3. "In her I see the resemblance of the son[31] of the father[32] of the wife[33] of the father[34] of the father[35] of the husband[36] of the daughter[37] of the son[38] of the king[39] of the earth.

[1] Airávat. [2] Indra. [3] Arjun. [4] Krishṇ.
[5] Rati. [6] Pradyumna, *i. e.* Kámdeb. [7] Rukmiṇí, *i. e.* Lakshmí. [8] Som. [9] Rohiṇi.
[10] Kámdeb. [11] S'iva. [12] Párvatí. [13] Himálaya. [14] Indra.
[15] Monday, *i. e.* the moon. [16] S'ukra, *i. e.* Friday. [17] Daityas. [18] Gods.
[19] Pearls. [20] The sea. [21] Agastya.
[22] A lion. [23] Máyá, *i. e.* Durgá. [24] Yasodá.
[25] The *bel* fruit. [26] S'iva. [27] A bull.
[28] Janak. [29] Sítá. [30] Rám.
[31] Moon. [32] Ocean. [33] Lakshmí. [34] Krishṇ. [35] Pradyumna.
[36] Aniruddh. [37] Ushá. [38] Báṇásur. [39] Bali.

4 & 5. "The moon faced damsel hath adorned herself with the sixteen* (graces) and other (charms), and seeketh for thy fullest love. O Mádhab, thy beloved is of this nature.

6 & 7. This song is extremely complicated† in its meaning, and hence it is an object of study for the learned, and hard as a stone for the ignorant. Bidyápati saith, they are wise who can understand it correctly.

(18.)

The same.

1. "O Mádhab, I saw a fair damsel on the way.

2. "The spot of vermilion on her forehead was surrounded by a ring of silver stars, and her locks of hair were graceful as the *chámara*‡ and incomparable

3. "Her face shone like the son§ of ocean, and her teeth were like a line of pomegranate seeds.

4. "Her breasts were like two *bel* fruits born upon a golden creeper, which God had created of varied hue

5. "The sweet lady walked gracefully as the animal|| on which the enemy¶ of the son of the goat rideth.

6. "The pretty one adorned herself with the sixteen** graces, and went to her husband's house."

(7 & 8.) Krishn's gait (with excitement became devious) as that of the daughter†† of the enemy‡‡ of the son§§ of the king|||| of the stars, and he bull-like searched for and gazed upon the damsel. The poet Bidyápatí sang this.

* *i. e.* two, or half the number of Brahmá's four faces, being added to the numbers of the quarters of the earth and the vedas.

† See Vocab. *s. v.* गोरख धन्हारो.

‡ Borassus flabelliformis.

§ The moon. || The lion. ¶ The goddess Durgá, to whom he-goats are sacrificed.

** There are seven oceans and nine planets.

†† The River Jamuná. ‡‡ हंस, which means both a swan, and the sun. §§ A pearl.

|||| The moon.

CHAPTER IV.

Meetings.

(19.)

1. The clouds have become a demon of eclipse, and swallowed up the sun. We can hardly find our way even in the day-time.

2. "If it were not for the rain we should have no opportunity for love. Now none of the people of the town are mo ing abroad.

3. "Sweet one, haste and adorn thyself. To-day we can meet in the day-time.

4. "Put away all fear of thy elders and relations. A desire is never accomplished without courage."

5. In this world the one thing they yearn for is a meeting even for a moment: which is to them like a life-long love.

6. Bidyápati, the necklace of the neck of poets, saith, day-time caresses can never take place.

(20.)

1. Though there were boats to cross the river, I came secretly on foot. How many thousands of serpents clung to my feet.

2. The night demons came along with me, and it was but a happy chance that none of them caught me by the hand.

3. I threw away my life to come hither, and yet I did not see my Mádhab.

4. He hath not studied the ways of love. He hath believed the words of slanderers.

5. The messenger, and the two consorts are all foolish. Action and idleness are much opposed to each other.

6. Bidyápati saith, hear O good woman, keep patience, and Murári will meet thee.

(21.)

1. As she was coming out of the arbour Girdhárí stopped her.

2. "O Mádhab, thou dwellest in one city with me, commit not highway robbery.

3. "O Kanhaiá, let go the cloth that hideth my bosom. My new veil will be torn to pieces.

4. "Do not make me naked, the disgrace thereof will run throughout the world.

5. "My comrades have gone ahead. I am a woman and alone.

6. "The lightning is flashing and the night is dark.

7 & 8. Bidyápati saith, I sang this. Hear O sweet lady. Simple indeed thou art. There need be no fear in company with Hari.

(22)

1. I heard with mine ears that Kṛishṇ was in the forest, but something else happened to me.

2. While searching for (Kṛishṇ), the enemy of S'iva* seized me. What am I to say concerning his wisdom.

3. I wrote him seven† and five‡ in many varying terms.

4. But my lord agreed to five§, out of which he rubbed out two.||

5. I anointed my moon-like body with sandal, but it increased the excessive burning.

6. Tempted by my lower lip, (my hair like) a venomous serpent slipped down and wished to bite it.

7. Bidyápati saith, the minds of both are filled with joy; the bee coveting sweet honey, seeketh after amorous dalliance.

8. How could the tender damsel bear what was intolerable? Yet the night passed and gave her life.

CHAPTER V.

THE BRIDAL NIGHT.

(23)

1. "Full of curiosity, I went, O friend, to the bridal chamber surrounded by ten (bride's-maids).

2. "In the midst, I, in my beauty, shone, (and thought), O my friend, that Murári himself would meet me in the house.

3. I adorned myself, O friend, with jewels and the sixteen (arts of love), and wore a dress of perfect colour.

4. "Looking at me the minds of all were filled with love, even, O friend, the souls of saints became disturbed.

5. "O friend, I covered¶ my body with blue garments, I had a *sárí* for covering my head like a veil.

6. "When I first approached my husband, O friend, he closely clasped me in his arms.

7. "All the bride's-maids accompanied me to his house, and then returned without me.

8. "My husband caught hold of my hand, drew me near to him, and undressed me.

* The God of love.

† बिख खाय मरब, "I will take poison and die," see Vocab.

‡ नहिँ आएब, "will you not come," see Vocab.

§ नाहिँ आएब, "I will not come."

|| नहि, "not."

¶ Lit. surrounded.

9. "Standing before me, the bridegroom spake in accents of desire.

10. "In the season of new pleasure, O friend, the minds of us both were filled with joy."

11. Bidyápati sang it, O friend, this is the way of tasting new pleasure.

12. The age of both, and their minds are the same, and the hearts of both are suited to each other.

(24.)

1. Happy are the consorts, now that their childhood has fled. The wantonness of their feet hath taken refuge in their eyes.

2. The eyes of both are become love's messengers. The fear, and the bashfulness of the damsel add a new ornament to her beauty.

3. He continually layeth his hand upon the cloth which hideth her bosom, and at the action, and in the presence of her bride's-maids, she hangeth her head in shame.

4. "Hear, hear, O Krishṇ, I have determined how I shall fight my fight. Do thou, my love, be careful of thyself.

5. "My eye-brows shall be my bow, strung with a line of collyrium; and the well feathered darts which will strike thee, will be the (glances of) my eyes."

6. Bidyápati the poet singeth a song of love, and Rájá S'ib Sĩh understandeth it.

(25.)

1. Haste, haste, O lady, as if the day were propitious. Make no delay, for fear thine object be not accomplished.

2. The damsel was all distracted with fear, and her husband was tender. How could her friend comfort her and promise (a speedy) termination (to her woe).

3. Her friend comforted her, and seated her upon the couch; and her glad love arose, and took her in his arms.

4. "Nay, nay" she said, and her eyes flowed with tears; and she lay down to sleep at the further side of the couch.

5. Bidyápati saith, O Prince, there is no modesty so great as that of a down-cast eye.

(26.)

1. The beautiful one went to the house of her husband. All her friends caught hold of her hands, and surrounded her.

2. As she entered the house she felt the fear of love, even as the moon trembles in fear of Ráhu.

3. She had hardly entered the room before her necklace was broken, and her ornaments and clothing became disordered.

4. The collyrium of her eyes was washed away by her tears, and she wondered as the vermilion over her brow was rubbed off.

5. Bidyápati saith, I sang this. She gained pleasure through enduring pain.

(27.)

1. The damsel went for the first time to her love, and there was great shame and fear in her heart.

2. The damsel stood motionless; like a golden statue she uttereth no sound with her mouth.

3. The husband caught hold of her two hands, and made her sit by his side. The damsel was displeased, and bore a melancholy face.

4. The bee uncovered her lotus face, and looked, but she covered it again; and then he took the lotus-faced one into his lap.

5. Bidyápati saith, sweet one, pay attention; for the monarch understandeth the delights of love.

(28.)

1. "O friend, take me not (to the bridal chamber). I am a child, and my husband is full of passion."

2. "She encouraged me with consoling words, and took me with her, and made me sit on my husband's bed.

3. "All my friends left the house one by one, and my husband fastened the door tightly.

4. "Then my glad husband became as it were aroused from sleep, and I caught hold of my clothes fearing that my life would be put to an end.

5. "I continued saying 'no,' 'no,' and tears flowed from my eyes; but the bee commenced to struggle with the young lotus."

6. As the water on the lotus-leaf is trembling, so is the body of the damsel.

7. Bidyápati saith, hear, O great poet. If thou light fire, thou must put it to its use.

(29.)

1. "O Mádhab, the pretty one is like a *siris** flower.

2. "The clever bee tempted by (her sweetness) seizeth his opportunity; and diving into, drinketh the new honey.

3. "The damsel is in her first youth, and the first meeting with (her husband) taketh place in the first watch of the night.

* Acacia sirisa.

4. "If the anxious husband is now so jealous (of her delay), what will he do when she admitteth him to enjoyment."

5. Hari caused her to sleep on his lap, and took off her clothes from every part of her body.

6. He pressed the lotus-like pretty one as in anger, and laid her on the earth.

7. She put one (hand) on her lower lip, and the other on her kirtle; but two (hands) cannot be three.

8. How can she, therefore, conceal her breasts, on each of which arose five (finger marks like) moons.

9. Her speech was broken, her shrinking eyes were filled with tears.

10. Cupid caught a fish, (*i. e.* her eye swimming in tears) with his hook, and its body, (*i. e.* the eye) struggled (*i. e.* rolled about) in all directions.

11. Bidyápati saith, the minds of both are filled with joy; the bee, coveting sweet honey, seeketh after amorous dalliance.

12. How could the tender damsel endure what was intolerable, yet the night passed and gave her life.

(30)

1. She first showed anger, and then entreated, and finally agreed, and was persuaded by her friend to go to her husband's chamber.

2. The damsel slept with her face turned from her husband, nor did she smile upon him. No one can rally a defeated army.

3. The bridegroom is full of passion, and the bride is young. If thou wert to spend millions of gold, thou couldst not procure a union of these two.

4. Under the cover of her garments she concealed her face, as the moon is hidden under the cloud.

5. Though her elders and relations bid her not deny her beloved one; she doth not dare to do so, for her treasury of love is still closed with a seal.

6. Bidyápati saith, Ráy Śib Sĩh, and Lakhimá know this way of love.

(31.)

1. "When Hari snatched away my bodice, how I struggled with my limbs against him."

2. The story of that moment is untellable; the sweet-faced damsel became silent through shame.

3. The light could not be put out as it was too far off from her hand. But still she did not die of shame, for maidens cling to life.

4. Who can bear such warm embraces. He strained the ribs over her tender heart.

5. Bidyápati the poet saith, no friend of hers was there to tell her that morning would come.

(32.)

1. " I tried to cover the orbs of my bosom with my hands, but thou canst not cover a mountain of gold with a lotus.

2. " With pleasure I gazed upon my face, and, delighted, my body assumed various forms of beauty.

3. " Hari then took away my veil, and the sweet lace of my bodice slipped down.

4. " Last night, O friend, I dreamt a dream, but my modesty forbiddeth my relating it.

5. " My eyes were filled with the tears of delight, and (watered by them) my seedling love hath put forth leaves."

6. Bidyápati singeth of love, and Rájá S'ib S'ih understandeth the pleasures of it.

(33.)

1. " How am I to tell, O friend, of his wantonness. My husband desired unlawful pleasure.

2. " He pretended that my twin breasts were two delicate mountains ; and he laid his hands upon them, lest they should fall upon his heart (and crush it).

3. " I was intoxicated with love, and my modesty deserted me ; (nor cared I that) my girdle of bells, and my anklets, kept continually tinkling.

4. " Beads of perspiration added an enhanced brilliancy to my face ; like pearl-fruit forming on a golden lotus.

5. " I cannot tell the words that issued from my husband's lips. We gazed in each other's faces, and both our hearts laughed."

6. Bidyápati singeth sweet words. " Thou knowest, O damsel, that nectar which is chosen ; drink it."

(34.)

1. " To-day, my friend, I see thee very melancholy, and that thy face is woe begone.

2. " Hath any one used reproachful words to thee ? Thou dost not tell me any thing."

3. " Last night I passed in suffering. Kánh wickedly sported with me.

4. " He did not consider my good or bad qualities ; but dimmed, like Ráhu, the circle of the moon.

5. "My lower lip he made dry, my hair he put in disorder, and perspiration washed away the mark over my forehead."*

6. The young damsel knew not how to enjoy dalliance (in moderation), and allowed the vermilion on her forehead to become besmeared.

7. Bidyápati saith, hear, O pretty woman, why should I not tell such things?

8. The present her husband gave her, she concealed in her garment, in the fear of being detected and ridiculed by her comrades.

(35.)

1. "O Hari, Hari, hear me patiently. Now is not the hour of dalliance.

2. "The stars which glittered in the sky, are no more to be seen; and the cuckoo uttereth his voice at her appointed time.

3. "The partridge and the peacock have already finished their songs, and are silent. The lip of the moon is growing dim.

4. "The village cows are wandering forth to graze upon the road. The bees are settling on the water-lilies.

5. "My lips stained red with betel have lost their brilliant colour. This is not the time for enjoyment."

6. Bidyápati saith, this is not a good action, the whole world will ridicule thee.

(36.)

1. The stars of the sky are set; still who careth to cease caresses.

2. What is another's, he pretendeth is his own; and lovingly presseth it between his hands.

3. Her necklace of pearls had been broken; and in the dim day-light the wounds of the love-conflict were visible.

4. She uttereth "Nay, nay, nay," but still he striveth to gain his object with ten million devices.

5. Bidyápati saith that amid the three (the lover, the damsel, and she who brought them together) the last is the cleverest of all.

(37.)

1. The fair bridegroom hath finished his caresses, and sleepeth with his hand upon her bosom.

2. It is as if he were worshipping a golden image of Sib, and were covering the lotus which surmounted it with his hand.

* A तिलक can only be worn by a man. Hence the word here must mean the शृंगार or other mark used by women on their foreheads.

3. O friend, such is the dalliance of Mádhab.

4. Like a bee which hath enjoyed the jasmine, he bendeth his head, and watcheth in the hope of further pleasure.

5. He approached his face to hers, and placed it on it; as it were the moon upon a spotless lotus.

6. Both the bee and the mountain partridge are weary, after drinking the nectar of ambrosia.

7 & 8. Bidyápati saith, hear, O king S'ib Sĩh, Rúp Náráyaṇ, and Práṇbatí who is his necklace, the wondrous tale of Kṛishṇ and Rádhá.

(38.)

1. "In his warm embrace, blind with intoxication he gave me pain. I have escaped (from a great danger), through the virtuous actions of my former life.

2 & 3. "My necklace of pearls was broken and scattered, and my garments,* fell to the ground. My two breasts were torn with his nails, as a lion teareth the forehead of an elephant.

4 & 5. "When I see the marks of biting on my lower lip, my heart trembleth, as when Ráhu obscureth the circle of the moon. All night appeared to me like the fathomless ocean, and I asked myself when the sun would arise a friend to me.

6 & 7. "I shall not go again to my husband, if he thus cast my life away with love." Bidyápati saith, cast away fear and shame, for if thou once light fire, thou must put it to its use.

CHAPTER VI.

A Cowherdess, a favourite of Kṛishṇ, offers false excuses to her sister-in-law, on her return from an assignation.

(39.)

1. "My friend, how can I satisfy my husband.

2. "At the birth of that† which (is to-day) I left my house, and did not return until its death.

3. "That‡ for which I went, came of itself; and therefore I took shelter under a tree.

4. "When it ceased, I brought it home; and am I therefore to be considered improper.

* See पनार in the Vocabulary.

† The sun.

‡ The water.

5. "As soon as I got (to the water) I broke the stem of a lotus, and wished to bathe.

6. "(When I bathed in) the pond, (the water) splashed, and the bees rushed forth and stung my lip.

7. "When I put the full jar (upon my head) I drew a long breath, and it fell slipping down my hair.

8. "Ten friends went with me before and behind, and (in the crowd) I was suffocated and could not speak."

9. Bidyápati saith, hear, pretty one, keep all these things concealed in thine heart.

10. Daily thy love for thy sister-in-law will increase, and thou shouldest speak so that these (secrets) should be never revealed.

(40.)

1. "O sister-in-law, thou suspectest me of being guilty, simply from my appearance.

2. "Do not say hastily that I have been faithless to my husband, nor make my mother-in-law angry.

3 & 4. "In sport I broke a lotus stalk, and wished to make an ear-ring of it. Angered at this a bee flew at me from the lotus-bell and stung my lower lip.

5. & 6. "As I returned I did not see the thorn shrub on the road from the *ghát*; the path was narrow, and I missed my way and the thorns tore my bosom.

7. "The water jar was heavy, and I could not keep my head steady;—hence my dishevelled hair.

8. "I fell behind my companions, and hence my panting breath.

9. "On the way the slanderers cast reproaches at me, and I answered them on the spot.

10. "I am very foolish, and could not keep patience with them, and hence my words are broken."

11. Bidyápati saith, Hear, O damsel, keep all this secret.

12. "Conceal the ways of love from thy sister-in-law, and reveal not that which is concealed.

CHAPTER VI.

Lover's Quarrels.

(41.)

1. O Mádhab, act up to thy words.

2. Knowing thee to be mighty I took refuge in thee, and thought thou wast like ocean with all its lakes.

3. I wandered and wandered throughout the wide world, and every where heard of thy fame and greatness.

4. I have considered, myself, and have learnt from others concerning thy virtues and thy honour. Thy virtues cannot be even described by me.

5. At first every one speaketh of a man's gentleness. But not till the end will the fruit be known.

6. The words of a great man never change, even as the natural affection of the moon and the deer.

7. Bidyápati saith, hear, O good woman, this quality is not to be found in any excepting Mádhab.

8. I say this in presence of Ráy S'ibai Sĩh, Rúp Náráyaṇ, and his queen Lakhimá Daí.

(42)

1. A great man even when angered with one he loves, doth not give up his love for him.

2. The crow and the cuckoo are of the same kin. The beetle and the bee resemble each other.

3. Gold and turmeric are (alike in colour), but yet how different. I distinguish the good from the bad by their qualities, and not by their appearance.

4. Though a jewel be covered with mud, still its qualities are not destroyed.

5. Bidyápati saith, take it for granted, that a good husband will not drive his wife to extremities.

(43)

1. I took him for a fragrant sandal tree, and serving him, thought, O friend, that all my desires would be accomplished.

2. I had a meeting with my love, and enjoyed his embrace, but in the end I find him out a *semal** tree, (without fragrance or fruit).

3. Though Mádhab dwelleth in the same village with me, he hath become the slave of the wives of others.

4. Though I am a damsel endowed with such excellent beauty, I have lost all my charms and my pride.

5 & 6. O friend, the fresh lotus flower (of myself), as it lieth in the basket made of the (bitter) *ním*† branches (of separation), is withered; and yet (my rival) the (scentless) wild rice hath become sweet and blooming.

7. It hath chanced that my love should come to-day, after spending so many days there.

* Bombax heptaphyllum. † Azadirachta Indica.

8. Why shall I admit his embraces. My heart doth not believe in him.

9. Bidyápati saith, O friend, I sang what was proper. The appreciator of the good will come.

10. Arise, O friend, and feast to thy heart's content: To-day thy husband will come home.

(14)

1. "Thine eyes are red; I know the great secret. They tell the grave scandal of a moonlit night.

2. "O Hari, make no excuse; go thou to her with whom thou hast spent the night.

3. "A bosom full and round as a *kumkum** hath left its impress over thy heart. It is as if love had painted thy dark skin fair.

4. "Thou wearest ornaments not thine own, betraying the tale that thou hast been with another."

5. Bidyápati saith, even speaking thus is forbidden. When a great man committeth an injustice, bear it in silence.

(15)

1. Lotus loving bees are many in this world, but amongst all he is great who hath discretion.

2. "O proud lady, haste and yield to thy love's caresses. Opportunity is short, and the benefit is great.

3. "Thou gavest him no honey, though thou hadst no lack of it. Only that wealth is wealth by which others are benefited.

4. "Thou spakest rashly to him, and thereby didst put a flame to his heart which will only be extinguished with his death.

5. "It is not thou who art base, but thy actions. Evil communications corrupt manners."

6. Bidyápati saith, the messenger told her privately. One cannot gain one's own without another's loss.

CHAPTER VII.

SEPARATION.

(16)

1. Happy are the days of youth and love For a few days equal passion is seen in both.

2 Cruel fate turneth good to evil. What can it not cause to happen.

* See note to No. 76.

3. This determination of thine is not good. Be not obstinate, and depart not from thy former love.

4. Tell me the truth, whither do the eyes of thy hope gaze? Dost thou remember the meetings with thy beloved?

5. Thine eyes flow with tears. Thou payest no heed unto thy garments nor dost thou wear thy necklace.

6. Though the moon be a hundred thousand leagues away still the water-lily rejoiceth in it.

7. Mutual love increaseth the more distant the beloved ones are separated from each other.

8. Bidyápati the poet singeth, a good husband will keep his word.

(47.)

1. In what wood doth Maheś dwell? No one can tell me.

2 Maheś dwelleth in the forest of penance, and is undergoing fearful hardships.

3. With earring in his ear, and bow in hand my husband, O friend, is saying sweet things in that forest.

4. In the (dense) forest, where even reeds are motionless, doth my husband laugh and talk.

5. One single word came between us, and so my husband arose and departed.

6. Bidyápati saith, sing the actions of Rádhá and Kṛishṇ.

(48.)

1. Once on a time there was a young love, like the love of fish for water.

2. One word came between us, and my love smiled and did not even reply to me.

3. *Kánh* was on the same bed with me, but it seemed as if he were in a far country.

4. In the forest where none can move, doth my beloved laugh and talk.

5. I will don a hermit's weeds, and search for my love.

6. Bidyápati saith, a good husband will not drive thee to extremities.

(49.)

1. I came here searching for thee in remembrance of our love, but as I arrived thou satest with thy face turned away.

2. Thou didst not even reply to my first words, and with the glances of thine eyes thou tookest away my life.

3. O moon-faced damsel, be not too proud. I, like a bee, am uneasy in my heart.

4. Thou gavest me hope. Do not therefore disappoint me. Be gracious, and fulfil my desire.

5. Bidyápati saith, take it for authority, in the heart of both was born the arrow of separation.

(50.)

1. O proud one, shew not anger now.

2. Nature seemeth so lovely now, that it is as it were the God of love but just awakened.

3. The night is cool, and the moon shineth. No other season is comparable to this.

4. Only she who hath enjoyed them knoweth the delights of a husband's caresses at such a time.

5 & 6. Other damsels, with many smiles and caresses, and offering sweet draughts of nectar of their lower lips, have yielded themselves up to their husbands' embraces. I alone entreat and am hungry.

7. Thy navel resembleth the whirlpool at the union of the Ganges and the Yamuna, with three soft wrinkles for its waves And (on the banks of the rivers) are thy breasts like two images (*lingas*) of S'iva.

8. Thy mourning husband yearneth for the gift. O sweetheart, bestow upon him them all.

9 & 10. Bidyápati saith, ye are a light and an (unlit) lamp: If ye come together, your hearts will no longer retain their calmness Keep your patience under subjection. The pangs of pent up love are very pitiful.

(51.)

1. Mádhab did not consider this rightly.

2. Should he, whose wife is like love in beauty, indulge in debauchery ?

3. I love him more than even my life, and value him like unto the necklace over my heart.

4. I never look on another man's face. What wisdom hath he when he doth so ?

5. No one praiseth a miser* husband, and the whole world ridiculeth him.

6. Who while having his own wealth doth not make use of it, but hopeth (to use) another's wealth.

7. Bidyápati saith, hear, O Madhurápati, this is an improper action.

* One who being not satisfied with his own wife, looks after another's.

8. If the wealth obtained by begging from (others) be an everlasting one, of what use is our own?

(52.)

1. "What fault have I committed to-day? Why, O Hari, dost thou not cast even half a glance upon me?

2. "On other days thou claspedst my neck, and broughtest me within the house, to tell me thy love in varied words.

3. "My husband was annoyed in his heart and slept. The heart of a husband should not be of this nature."

4. Bidyápati saith, hear words of truth. When love increaseth self-respect is lost.

(53)

1. O Mádhab, what can I say of thy wisdom?

2. When I called thee "Dear husband" thou wast annoyed, and didst shut thine ears with both thy hands.

3. When the time of separation approached; my sleep did not break, and so I could not ask him anything.

4. There is, O friend, no one so unfortunate as I. The precious jewel hath departed from my hand.

5. If I had known that my husband was so cruel at heart, I would have made my breasts mountains of gold.

6. And cunningly with the palms of my hands, and with my arms, like creepers, would I have bound him firmly and kept him here.

7. When I remember this, if I do not die, my heart can only be of stone.

8. The poet Bidyápati saith, O daughter of the Himálaya, keep the feet (of thy husband) on thine own heart.

(54.)

1. O friend what can I say of my folly; I passed the whole night in pride.

2. When my heart was softened, the cruel dawn arose.

3. The elders awoke, how could I yield his caresses? As I hid my body I was much confused.

4. I wished to shew my cleverness, and only made myself foolish. I tried to obtain my interest, and lost even the principal.

5. Bidyápati saith, it was a fault of judgment that at the time of love thou shewedst anger.

(55.)

1 & 2. O Mádhab, go not thou to a far country. Thou wilt take with thee all my happiness, and what wilt thou bring me in return?

3. As soon as thou enterest the forest thou wilt change thy mind, and thou wilt, O my lord, forget me.

4. I will not beg for a diamond, nor a pearl, nor for a ruby, but for thee, my love.

5. When thou, my love, didst depart, mine eyes were filled with tears, nor could I even see thee.

6. Though (he) dwelleth with me in the same city, my love is the slave of others. How will he fulfil my desires.

7. Fair women when with their husbands, like stars around the moon, are happy in their love.

8. Bidyápati saith, hear, O good woman, keep the True Essence in thine heart.

(56.)

1. My husband hath left me and gone to a far country, with whom shall I pass my young life?

2. My bed is soft and scented with flowers. How thirsty my bee must be where'er he dwelleth.

3. Remembering, remembering, my heart will not remain still, and my body is burnt in the fire of love.

4 Bidyápati the poet saith, Victory to *Rám.* What can a husband do when the fates are against him.

(57.)

1. The damsel, in her desolation, went to her bed-chamber, saying, "What hath God written in my destiny?"

2. She rose distraught, and sat with bended head, and looking round her, became ashamed.*

3. My beloved one hath gone; and I used to play with the two hands of my husband.

4. Bidyápati saith, O wondrous love! according to the length of separation is new love produced.

(58.)

1. My Mádhab wandered to a far country, and no one, O friend, giveth me any news of his welfare.

2. May his life be long, even though he remain a hundred thousand *kos* away from me; it is my misfortune, and he is not to blame (for this).

* *i. e.* awoke from a dream about her absent husband.

3. O God! my fate hath been reversed. My husband hath given up his former love (for me).

4. The grief of my heart is like an arrow, but how can one feel the pain borne by another?

5. Bidyápati the poet saith, Victory to *Rám*. What can a husband do when the fates are against him?

(59.)

Rádhá enigmatically describes her woe.

1. O Mádhab, O Mádhab, be attentive (to my words). Separated from thee I will take poison.*

2. My face like the first, twenty-fifth, and twenty-eighth (letters),† hath been withered by snow.

3. The twenty-fifth, eighteenth, and twentieth (letters)‡ burn my body. The third§ after the son|| of earth taketh my life away.

4. Remember, O Mádhab, the affection of those days when the lion¶ went to the house of the fish.

5. Bidyápati saith, write the letters in alphabetical order. The wise can explain them.

(60.)

The same in the form of a letter.

1. "The grove is full of flowers, and I sit apart: I use the collyrium of my eye for dark ink.

2. "I write upon the leaf of a lotus with my nails these seven letters."**

3. First she wrote the first day of spring, secondly, she wrote that the third day was passed.††

* The number of भुवन or "worlds" is fourteen, and that of रितु or "seasons" six; and fourteen and six are equal to बीस "twenty" = बिष "poison."

† कमल or "lotus."

‡ मदन "Love."

§ बृहस्पति, see Vocabulary, s. v. तेसर.

|| मंगल.

¶ Any word commencing with म (here मस्तक) is represented by the सिंह राशि; and any word commencing with प (here पद) is represented by मीन राशि. Hence the sentence means "when you put your head under my foot."

** कुसुमित कानन. There is here a play on the word कुसुमित, *vide* Vocabulary s. v. अनुज.

†† Cf. प्रथमेऽहनि चांडाली द्वितीये चर्म्मकारिणी.
तृतीये रजकी प्रोक्ता चतुर्थे स्नानमाचरेत् ॥.

4. She could not write the one which followeth spring, for the first sentence was putting her life to an end (through remembrance of her husband).

5. Bidyápati saith, count the letters. Those who are wise can tell the purport.

(61.)

1. My mind is distraught, and my husband is in a foreign country. When I gaze upon the moon, flames rise in my body.

2. The pains of love penetrate to the bottom of my heart. To whom shall I tell my distress, for my husband is in a far country.

3 & 4. My kirtle remembering his love, and that he is not come home, and (hearing) the intolerable songs of the frogs and cuckoos, is slipping down to-day. My love is great, but I cannot find my husband.

5. Bidyápati saith, hear and take it for granted, King Rághab Sĩh can understand young love (*lit.* the five-arrowed one).

(62)

1. My husband went away giving me the first and the eleventh (letters),* but it is many days since the term of the promise expired.

2. My age is the Pleasure of Love in visible form, and yet my husband hath not shown his face.

3. Now, O friend, my chastity can no longer remain safe. Day by day the arrow of love will become doubly strong.

4. I cannot even endure the light of the moon nor of the sun, even the application of sandal-wood seemeth to me like an intolerable arrow.

5. Bidyápati saith, hear, O good woman. Have patience and Murári will meet thee.

(63.)

An enigmatical letter from Rádhá to Krishṇ.

1. O Mádhab, I understand thee now.

2. Though thou madest a hundred thousand promises to return, of what effect are they ?

3. Take four† from forty and divide it by four, and my husband and I are the result.

4. The deceitful Kanhaiá doth not know how to enjoy caresses ; he hath brought my life to an end.

* काट = "promiṣe" in Maithilí.

† 40 — 4 = 36. ३६ = 9 = नव which means also "new," "youthful."

5. Take ten* from sixty and then cut off the cypher, and that is that which laugheth at me.

6. I cannot bear the disappointment caused by my husband, and so I will add a cypher to two† and take it.

7. That‡ which followeth from writing nine cyphers preceded by nine, is like the life of my heart.

8. I cannot with pleasure look on my lotus face. Who doth not know the reason.

9 & 10. Bidyápati saith, hear, O good woman; if thou split a lotus stalk, it will give a lesson to others, and thereby give up its life. (For within the stalk is a slender filament which no one can separate into two parts, and which therefore is a model for true love.) Who can object to learn such a lesson?

(64.)

1. "Sandal-wood is now an intolerable arrow to me, and my ornaments a burden.

2. "Hari, the upholder of the mountain in *Gokul* doth not appear to me even in my dreams.

3 & 4. "Murári standeth alone beneath the *Kadamb*§ tree, and seeketh for the path (to me). Separated from Hari, my heart burneth, and my garments lose their brightness.

5 & 6. Speed thee, speed thee, O Údhab. Go thou to Mathurá. The moon-faced damsel can no longer live, and who will be blamed for her murder?

7 & 8. Bidyápati saith, hear me attentively, O good woman, to-day Hari will come to Gokul. Haste, and look for him on the path.

(65.)

1. The fearful cloud thundereth aloud in the sky, O friend. When will my husband come to me?

2. Love hath arisen, O friend, now my life hath no chance of safety.

3. What can I do; my youth hath become the cause of my death.

4. Bidyápati saith, O friend, have confidence in thy husband.

(66.)

1. "It was on the seventh day of the month of *Baiśákh* that my love made a promise to me and went away.

2. "He touched my two breasts which are the incarnation of Śíva, and smilingly promised me, and I believed him.

* 60 — 10 = 50; 5 = पंच, "an assembly of five persons," *i. e.* people in general.

† 20 = बीस which also means "poison."

‡ 9000000 = नव पद्म "a young lotus."

§ Nanda orientalis.

3. "The term of the pledge hath passed, and hope hath flowed away from my life."

4. Under the pangs of that separation the damsel will surely die. Hence how can the (burning hearts) of *Baiśákh* harm her.

5 & 6. Counting the moments I passed the days, counting the days the months, and counting the months the years. Now there is no hope of my life.

7. The mango trees were in flower. In the forest of my heart, the cuckoo was singing gently.

8. At such a tender age my husband went to a distant land, and drank the nectar of the flower.

9. Me even *kumkum** and sandal-wood burn, and yet there are people who call the moon cool.

10. My husband far from me (forgetteth me), and hath many loves. Truly in distress I learn those who are true and those who are false to me.

11 & 12. Bidyápati saith, hear fair damsel, adore the feet of Hari. Thy love is unwillingly in a foreign country, and therefore do not abuse him.

(67.)

Rádhá enigmatically threatens to be unfaithful to Krishn.

1. I will write the nineteenth† letter with the twenty-seventh. Then again I will put down with them the twenty-fifth.

2. That which my love, at the time of leaving me, entrusted to me, alas, hath fled; and I do not see it.

3. It is very unbecoming that another man should enter the house. But the man has come; and in search of it.

4. O Mádhab, do not blame me for it. How long shall I retain a hope of keeping it.

5. Bidyápati saith, count the letters. They who are wise can tell the purport of "it."

(68.)

1. Mádhab dwelleth in Madhupúr. O friend, we also will go to him.

2. He loveth Kubjá, and hath given up his love (for us) also.

3. How long may we look for his advent, O friend? He hath gone to the banks of the Jamuná.

4. Let him take up his abode there, but let him once come here, and shew his face.

5. Bidyápati saith, O friend, the beauty and form of the man are incomparable.

* See note to No 76.

† 19th letter ध, 27th र, 25th म. धरम "virtue" is the answer to the riddle.

(69.)

1. O friend, I planted the creeper of my hope, and watered it with the tears of my eyes.

2. The fruit is now ripe, nor can the cloth that covereth my bosom contain it.

3. My husband when he went away saw it while yet unripe. Doth he know that the mist hath been dispersed.

4. Day by day the fruit is ripening. My husband, O friend, doth not understand this in his heart.

5. All others' husbands, though they went to distant countries, came back and remembered their love;

6. But my Lord is so void of mercy that affection never increaseth in his heart.

7. Bidyápati saith, O friend, I sang what was proper. The appreciator of the good will come.

8. Arise, O friend, and feast to thy heart's content. To-day thy husband will come home.

(70)

1. What can I say. In my first youth, O friend, my love left me and went to a far country.

2. O friend, I can no longer have patience, and bear the grief of separation.

3. The appointed time of his arrival hath passed away, the cloud hath covered the face of the sun.

4. The winter, the spring, and the summer have passed, and the rainy season hath set in.

5. The crickets are chirping all around, O friend. The cuckoo is singing his sweet song.

6. The god of love, O friend, hath inflicted with his arrow a mortal wound. How many of these (exciting songs) am I to hear with mine ear?

7. A bed of flowers no longer pleaseth me, O friend: even sandal wood and apparel appear like poison unto me.

8. The wind bloweth cool, and yet my mind, and my speech, have deserted my body.

9. Bidyápati saith, O friend, I say this. The damsel should rejoice in heart.

10. The husband will find a propitious day, and will come on it. Be not disappointed.

(71.)

1. The meeting between the two had taken place for the first time The night had passed away in obstinacy.

2. They were strangers and their love was fresh. Without previous acquaintance he had demanded pleasure.

3. "My husband went away when my breasts were small like nuts. Now my youth has become apparent.

4. "Now I can not live without my love. Now my life hath come to an end."

5. Bidyápati saith, the good husband is full of virtue.

(72.)

1. Her moon-like face hidden in her hands, shineth like a fresh lotus covered with its tendrils.

2. Day and night tears flow from her eyes. The bird-like* pupil is swallowed up, and tears fall from them like strings of pearls.

3. What can the moon-faced one do, and what can others say. For no fault of hers Káṇh hath turned away his face.

4. Through the intolerable separation her frame hath wasted away. The flower hath withered, the scent only remaineth.

5. Such are her lamentations, that I fear she will not live. Love never alloweth any one to remain master of himself.

6. Bidyápati saith, hear O good woman, keep patience and Murári will meet thee.

(73.)

1. "At first when our love was new, thy soul wished to throw its life before it.

2. "Now that that love is daily growing old; thou thinkest thine own lotus withered, and another more fragrant.

3. "O friend, tell my prayer to Hari. He will not forget the love of former days.

4. "In the days of my love's caresses, he promised me many things, but hath not performed as much as I could tell with half my lip."

5. Bidyápati saith, Ráy S'ib Sih, and his Queen Lakhimá know this love.

(74.)

1. O Mádḥab, what am I to say of her? The sweet one desireth thy virtues and loveth thee.

* खंजन a species of wagtail (*Motacilla alba*).

2. Soiled apparel covereth her body, and under her lotus hand her eyes shed tears.

3. A nut brown braid of hair (hath fallen from her brow, and) lieth upon her bosom. It appeareth like a black bee attached to a lotus-bell.

4. One. of her comrades gazeth at her heaving form, another fanneth her with a lotus leaf.

5. Some console her by saying "Hari hath come," and when thy name is called to her remembrances she faintly riseth.

6. Bidyápati, the poet singeth, she trieth to make the pangs of her separation known to her companions.

(75.)

1. O friend, to whose graces hath my love succumbed? Now I understand his virtues and his vices.

2. O friend, separated from him, Love maketh my heart to boil. The very moon of night burneth my body.

3. O friend, though the slanderers relate to me hundreds of his faults; still to me no one is like him.

4. O friend, though thou try with many efforts to rub it out, a line engraved on stone cannot be effaced.

5. O friend, though the wicked speak bitterly of him, my heart is not disturbed.

6. O friend, consider that the deer marks on the moon, even though obliterated (for a time) by Ráhu, never leave her face.

7. O friend, even though the sun dry up the water, the lotus doth not desert the mud.

8. O friend, to her who loveth her love, what can even an angry God do.

9 & 10. Bidyápati the poet sang, and Rájá S'ib Sĭh, the beloved of Modabatí Deí, is full of love and understandeth it fully.

(76.)

The messenger tells Rádhá's woes to Krishṇ.

1. O Mádhab, I saw a damsel separated from her beloved.

2. There is no smile on her lower lip, nor doth she sport with her comrades; day and night she murmureth thy name.

3. She uttereth sweet sounding words from a mouth, which is like an autumn moon (in beauty).

4. I have perceived and seen that the red lotus hath blossomed, and accordingly I am come.

5. The necklace on the heart of the pretty one hath become a burden, nor do her eyes cease shedding tears.

6. All the comrades meet and invite her to sport, and indulge in pleasure, (but) her heart doth not heed them.

7. She hath given up rubbed sandal, and musk and the *kumkum*,* and hath left all other pleasures in thy absence.

8. As a fish without water leapeth in pain, so doth she wake day and night.

9. He heard the words of the messenger and in his soul remembering (his wife), departed immediately.

10. Bidyápati the poet singeth, Rághab Sīh, Lord of Modabatí, is the only refuge.

CHAPTER VIII.

Reunion.

(77.)

1. Krishṇ cometh and openeth the door of the house in which Rádhá liveth.

2. He lifted the cloth, and saw her lips and face, which appeared like a half moon.

3. "I put small pieces of camphor into the *pán* leaf, and arranged the sweetmeats.

4. "I passed the night sitting, and my pride was broken."

5. "I stayed in Mathurá, why didst thou not send a messenger to me?"

6. "I am one jewel here, and there are many jewels scattered about. And my husband slept there."

7. The Lord of Lakshmí kissed her lotus eyes, and pressed her to his heart with the strength of Kumbh Karaṇ.

8. Bidyápati, meditating on the feet of Hari, singeth the lament of Rádhá and Krishṇ.

CHAPTER IX.

Miscellaneous.

(78.)

Prayer addressed to the Ganges.

1. How sweet are the boons I have obtained upon thy bank. As I leave thee mine eyes fill with tears.

* Kumkum is the sealing-wax sphere filled with red powder used at such festivals as the Holí, by the holiday-makers, to throw at each other.

2. With clasped hands I adore thy pure waves. Holy Gangá, may I see thee once again.

3. One fault of mine thou knowest, and wilt pardon. I have touched, O mother, with my feet, thy water.

4. Why need I perform silent prayer, or penance, devotion, or pious meditation. I look upon them as equally ineffectual, for my life hath been blessed by thee.

5. Bidyápati saith, my prayer to thee is this, forget me not in the hour of death.

(79.)

A comical song, in which a wife complains about the tender age of her husband.

1. My husband is a child, and I am a full blown damsel. (In a former life) what penance did I insufficiently perform, that I am as his mother.

3. My friend, I dressed myself in garments of the south ; but when I saw my husband my body became burnt up with disappointment.

5. I took my husband in my lap and went to market, and the market people asked "What is he to you ?"

7. "He is not my husband's younger brother, nor is he my little brother. In my former life it was written that he should be my husband.

9. " O wayfarer on the road, you are my brother. Go on a message to my father's house.

11. " Tell my father to purchase a milch cow, that he may give his son-in-law milk to drink, and nourish him.

13. " I have no money, and no milch cow. How am I to bring up his little son-in-law ?

15. Bidyápati says, hear O woman of Braj. Have patience and Murári will meet thee.

(80.)

A song of Intrigue.

1. " O fair one, you are wise and clever ; I am dying of thirst, give me a drink of water."

2. " Who are you, and of what family ? Without previous acquaintance, I give no man a seat, or water."

3. " I am a traveller, and a *Rájpút ;* and, separated from my love, I wander over the world."

4. " Come, and be seated, and drink water. Whatever you ask for I will give you.

5. " My father-in-law and brother-in-law are gone to a far country, and my husband has gone to search for them.

6. "My mother-in-law is in the house, but she is blind and cannot see. My child does not understand my speech."

7. Bidyápati says, O wondrous love! according to the length of separation new love is produced.

(81.)

S'IVA'S MARRIAGE.

A friend of Umá laments her lot.

1. One who wanders in every house from the beginning of his life How can he be married?

2. We are going now to make him the bridegroom of Gaurí. How can this be allowed?

3 & 4. Where is his house? Where is the courtyard thereof? Who are his parents? He has no fixed home. Who will take him for a son-in-law?

5 & 6. Who has settled this marriage (with S'iva)? None is his relation. The genealogist who fixed this marriage is a contemptible one.

7. He has neither a family nor relations. His dependents are ghosts and demons.

8. Considering this my body burns, who can bear the thorn in my heart?

9 & 10. Bidyápati says, O pretty one, keep this in your mind. He who is destined to be your consort will become your husband.

(82.)

A friend of Umá addresses her mother, on the occasion of S'iva's coming to marry her.

1. O mother, such a wilful bridegroom have they brought, the Himálay blushed as he gazed on him.

2. Such a fool is he that he cannot even ride a horse, even a fully equipped one.*

3. He has spread a tiger's skin over a bull, and tied it with a snake for a girth.

4. Patter, patter, goes his tabor, and rattle, rattle go the bones in his body.

5. Gobble, gobble, he gorges himself with Indian hemp, and smack, smack go his cheeks thereat.

* Mr. Fallon translates जंग here by 'pace', but I do not find this meaning of the word current in Mithilá. जंग is elsewhere in Mithilá used to signify equipment.

6. He has painted himself with sandal-wood, and has smeared his whole body with ashes.

7. He has collected a great army of ghosts and goblins, and down from his head flows the Ganges.

8. Bidyápati says, hear Manáin,* it is the god Digambar Bhang.

Next follow a few poems by Harkh Náth, or Harsha Nátha, a living poet. They are Vaishṇava poems in the same style as those of Bidyápati, and are in the modern Maithilí dialect.

॥ अथ हर्षनाथक गीत ॥

आइति देखलि नब नागरि रे नब कंचन रेहा ।
त्रिभुवन बिजय मनेारथ रे जनि रचल बिदेहा ॥
तड़ित बेकत हेाअ निअ रुचि रे परगासल कामा ।
तसु तनु लखि लज्जित हेाअ रे पुनु २ गत धामा ॥
लसत कुटिल कच लेाचन रे के कह उपमाने ।
मीन जुगल बनसी लय रे बेधल पचबाने ॥
ललित केार मुख पंकज रे छबि देत बिशेषा ।
जनि पूरन शारद शशि रे दामिनि परिबेषा ॥
हर्षनाथ कबि शेखर रे मन दय इहेा गावे ।
लक्ष्मीश्वर सिँह रसमय रे न्टपबर बुझ भावे ॥ १ ॥

तड़ित लता सम सुन्दरि सजनी देखलि अति अभिराम ।
लेाचन जुगल जुड़ाओल सजनी लखि तसु तनु अनुपाम ॥
बदन मनेारम राजित सजनी लेाचन जुगल बिशेष ।
जनि सरसीरुह बैसल सजनी मधुकर जुगल सुबेष ॥
चललि रेामाबलि बिषधरि सजनी लेाचन खंजन लेाभ ।
नासा गरुड़ देखि जनु सजनी कुच गिरि तट छबि शेाभ ॥
चरण रबत नब नूपुर सजनी लागत अति अभिराम ।
जनि सरसिज दल रब कर सजनी मदकल मानस धाम ॥
जगत जननि पद सेबक सजनी हर्षनाथ कबि गाव ।
रसमय लक्ष्मीश्वर सिँह सजनी न्टप बुझ मनदय भाव ॥ २ ॥

* Mená the mother of Umá.

चललि शयन गृह सुन्दरि सजनी नील बसन तनु साजि ।
कनक लता जनि लुबुधल सजनी अबिरल मधुकर राजि ॥
खटिक बिन्दु अरु सिन्दुर सजनी बिन्दु बिराजित भाल ।
जनि पंकज दल रबि शशि सजनी ऊदित भेल एक काल ॥
ललित दशन रुचि के कह सजनी अधर नबल दल राज ।
जनि बन्धुक कुसुम तर सजनी बिकसित कुन्द समाज ॥
चरण जुगल अनुरंजित सजनी ललित जुगल उरु शोभ ।
गज जुग पाणि पसारल सजनी जनि नब पल्लब लोभ ॥
जगत जननि पद सेबक सजनी हर्षनाथ कबि गाव ।
रसमय लक्ष्मीश्वर सिंह सजनी नृप बुझ मनदय भाव ॥ ३ ॥

उपचित हृदय अनंग राजलि चललि रमनि सखि संग ।
मन्द मन्द परचार राजलि जनि आलस कुच भार ।
अलस नयन लखि थोर राजलि जनि मद भरल चकोर ।
बोल बचन हसि मन्द राजलि अमिय बरिस जनि चंद ।
सुमरि सुमरि रति रंग राजलि छन छन पुलकित अंग ।
हर्षनाथ कबि भान राजलि मिथिलापति रस जान ॥ ४ ॥

माधब देखलि अपरुब रामा ।
देखइत जनम सफल कय मानलि पूरल लोचन कामा ॥
तड़ित चपल रुचि कठिन कनकमय बल्ली करि अबिधाने ।
निज कौशल परगासल कंजज तसु तनु करु निरमाने ॥
मदन धनुख हर नयन दहन तहु स्यामल केसर शेषे ।
हेरि चतुरानन भाग जुगल करि करु तसु भौँह बिशेषे ॥
मृग अंजन खंजन मद गंजन लोचन सम निज काँती ।
मानल पंकज तेँ जनि कंजज निज पद देल तसु छाती ॥
अमल कमल मुख हेरि रजनीकर अन्तर श्यामल काँती ।
कनक कुंभ कुच जुगल दंभ लखि बिदलित दाड़िम छाती ॥
दाड़िम बीज दशन बन्धुकमय दशन बसन निरमाने ।
नृप लक्ष्मीश्वर सिँह बूझथि रस हर्षनाथ कबि भाने ॥ ५ ॥

आज देखल एक कामिनि रे नब दामिनि रेहा ।
नील बसन लखि अबतरु रे जनि जलद सन्देहा ।
बिशत गिरिश नयनानल रे जनि लज्जित चाने ।

तसु मुख हेरि नहि बर जन रे सह निअ अपमाने।
अमल कमल दल गंजन रे लखि नयन बिलासे।
जनि लज्जित भय ंज न रे कर बिपिन निबासे।
जुब जन मानस हाटक रे अनुकन कर चोरी।
तेँ जनि कुच जुग बान्हल रे दृढ़ कंचुक जोरी।
हर्षनाथ मनदय कह रे नागरि अनुपामा।
पुरुब जनम तप देखल रे लोचन अभिरामा ॥ ६ ॥

सखि सखि कोन परि राखब धीरे।
देखह देखह सखि पऊ परदेश लखि, देह दह दहिन समीरे ॥
चान किरन, चंपक दल, चंदन, से सभ दुख दय बीते।
परम शिशिर जत देह दहय तत, बिनु पऊ केअओ न होते ॥
कुसुमित उपबन नयन दहन सन, श्रुति दह कोकिल गाने।
मदन बेदन तन असह सहब कत, छन छन निकसत प्राने ॥
आतप बिति गेल जलद समय भेल, चौदिस अबिरल मेहा।
एहन समय पऊ परदेश थिर रऊ, आजऊँ न आएल गेहा ॥
धैरज धय रऊ अचिर मिलत पऊ, होएत बिरह अवसाने।
न्टप लक्ष्मीश्वर सिँह बूझथि रस, हर्षनाथ कबि भाने ॥ ७ ॥

सखि सखि करिअ एकर उपचारे।
रहत बिकल मन दहत सतत तन चान किरन दुरबारे ॥
कुमुद बन्धु, छिरसिन्धु तनूभव, कुन्द कुसुम सम धामे।
एहन चान तन दहत सतत छन असित हृदय परिनामे ॥
बड़बानल जक उदर गोइ धरु किअ जलनिधि नहिँ चाने।
कालकूट सम जानि मदन हर किअ न कयल तसु पाने ॥
राऊ अशन कए तइओ जिबन धरु शशि बिरहिनि जिब मारे।
जे जन कुटिल कठिन दुखदायक से जन होअ दुरबारे ॥
धैरज धय रऊ अचिर मिलत पऊ होयत सुशीतल चाने।
न्टप लक्ष्मीश्वर सिँह निरेशित हर्षनाथ कबि भाने ॥ ८ ॥

करिअ न हृदय कठोर।
अबगुन परिहरि परसनि भय धनि पूरिअ अभिमत मोर ॥
आनन मलिन निहार तोहर धनि घुमय फिरय सभ ठाम।
तुअ मुख चान चकोर मोर मन कतऊँ न कर बिसराम ॥

चान किरण, चम्पक दल, चन्दन, कोकिल पंचम गाने ।
तुम्र बिगलित मन हेरइत अनुछन लगइछि अनल समाने ॥
जाचक जन नहिँ करिअ बिमुख धनि मन गुनि बुझिअ सेआनि ।
मधु तेजि मधुकर फिरय कन्टक डर केतकि काँ थिक हानि ॥
जामिनि बिति गेल भोर समय भेल आबऊ तेजु धनि मान ।
नृप लक्ष्मीश्वर सिँह बूझथि रस हर्षनाथ कबि भान ॥ ६ ॥

किअ बैसलिह मुख फेरि ।
मुख सँ चीर दूर करि सुन्दरि हरषि हेरिअ एक बेरि ॥
परिहरि दोष बचन एक भाखिअ न करिअ बदन मलान ।
अनुगत नागर न करु निरादर करिअ अधर रस दान ॥
तुअ परिहरि धनि कतऊ न छन भरि बिलमय मानस मोर ।
कोटि जतन कर तथिऊँ न बदलय कुलिश कठिन चित तोर ॥
मोर अपराध पड़ल जँ सुन्दरि किअ परितेजिअ हार ।
आनक दोष आन परितेजिअ के कह एहन बिचार ॥
जामिनि बिति गेल भोर समय भेल अबऊँ तेजु धनि मान ।
नृप लक्ष्मीश्वर सिँह बूझथि रस हर्षनाथ कबि भान ॥ १० ॥

तुरग, गज, रथ, कनक, मानिक, रतन, मुकता माथ ओ
पाबि नट भट गणक चटपट भेल सकल सनाथ ओ
सुर गण सहित पुरन्दर करि शुभ डम्बर रे
देखल यदुकुल सुन्दर आएल अम्बर रे
बरिस सुरगण कुसुम परसन मुदित पुलकित अंग ओ
देब दुन्दुभि बजत अम्बर होत मंगल रंग ओ
नारि छिनाओन दगरिनि कत धन पाओल रे
हर्षित गोप बधू जन सोहर गाओल रे
हरषि गावहिँ नगर नागरि हरहिँ सुर नर ज्ञान ओ
मुक्त खग मृग रहत निस्चल छुटत मुनि जन ध्यान ओ
हर्षनाथ भन मनदय हरि परसन भय रे
करथु नृपति लक्ष्मीश्वर धन जन उपचय रे
हर्षनाथ सनाथ करि यदुनाथ त्रिभुबन धाम ओ
पुरथु मिथिला नगर नायक सफल अभिमत काम ओ ॥ ११ ॥

मन अवधारि उपाय करिअ धनि पड़ल हमर जँ दोष।
टढ़ कय बाऊलता लय बान्हिअ करिअ न अतिशय रोष॥
कुलिश समान बान करि लोचन अभिनव भौँह कमान।
करि समधान अचानक बधिअ करिअ मान अवसान॥
कुच जुग कनक महीधर लय धनि करिअ हृदय अभिघात।
निशित दशन लय अधर बिदारिअ न करु नयन जल पात॥
तुअ बिपरीत करब नहिँ कहिओ जदि सँशय होअ ताहि।
कुच जुग शंकर परस कराविअ बुभ धनि मन अवगाहि॥
जामिनि बिति गेल भोर समय भेल अबऊ तेज धनि मान।
न्टप लक्ष्मीश्वर सिँह बूभथि रस हर्षनाथ कवि भान॥ १२॥

तड़ित बिनिन्द सुन्दर बेश। गजगामिनि कामिनि परबेश॥
अलक कलित आनन अभिराम। जनि घन बलित बिमल हिमधाम॥
अधर ललित नाशा अति शोभ। कीर बैसल जनि बिम्बक लोभ॥
निरखि जुगल कुच पंकज काँति। चललि रोमाबलि मधुकर पाँति॥
अबिकल नूपुर किंकिणि राव। मदन बिजय जनि सामग गाव॥
हर्षनाथ कबि मनदय गाव। न्टप लक्ष्मीश्वर सिँह बुभ भाव॥ १३॥

समय बसन्त पिआ परदेश। असह सहब कत बिरह कलेश॥
सुमरि सुमरि पऊ न रहय धीर। मदन दहन तहु दगध शरीर॥
मधुकर गुंजित कुसुमित कुंज। लाग नयन जनि पाबक पुंज॥
शीतल पंकज चम्पक माल। हृदय दहय जनि बिषधर जाल॥
श्रबण दहन कोकिल कल गान। चान किरण तन अनल समान॥
हर्षनाथ कबि मनदय गाव। न्टप लक्ष्मीश्वर सिँह बुभ भाव॥ १४॥

कि कहब दुऊक प्रथम अनुराग।
प्रथम बिलोकन अबधि दुऊक मन कत अनुकून रस जाग॥
मदन बिषम सर दलित दुऊक तन दुऊ मन बसु एक काज।
दुऊक मिलित मन रहत सतत कुन आँतर भय रऊ लाज॥
मदन दहन छत बिषम पराभव हृदय धरिअ जनि गोइ।
परबश जुबति निरत जन चंचल नयन बेकत तत होइ॥
मलय पवन, शशि किरन, नलिनि दल परस दुऊक तन छीन॥
असह सहत कत रहत बिकल नित एकओ न अपन अधीन॥

निच्च अभिमत नहिँ कहय एकओ तहि दुऊ मन कर अभिमान ।
न्टप लक्ष्मीश्वर सिँह बूझथि रस हर्षनाथ कबि भान ॥ १५ ॥

सखि २ अनुगत भेल ऋतु राजे ।
पिक कुल कल अनुरंजित नब दल कुसुमित उपबन छाजे ॥
अलि कुल कलित ललित कुसुमाकुल बिलसत बल्लि अनेके ।
एहन समय पऊ ओतहि निचित रऊ कि कहब तनिक बिबेके ॥
न्टपति जुबति पति, पसुप जुबति रति कोन परि कए जदुबाले ।
गोप सुता कत रहथि तिमिर नित व्यतीत भेल से काले ॥
तेजि गेल जदुपति उचित कयल सखि असित हृदय थिक वा कें ।
कोकिल निज हित अनुदिन परिचित नब दल तेजथि काके ॥
धैरज धय रऊ अचिर मिलत पऊ होयत बिरह अबसाने ।
न्टप लक्ष्मीश्वर सिँह बूझथि रस हर्षनाथ कबि भाने ॥ १६ ॥

Translation of the Songs of Harkh Na'th.

The messenger describes the charms of Rádhá.

1. I saw a young damsel, slender as a line of gold, upon the way. It was as if the god of love had formed a desire for the conquest of the whole world.

3. The lightning flashed with its own peculiar brilliancy, and displayed its loveliness; but, when it saw her matchless beauty, it became ashamed, and again and again returned to its own abode.

5. Who can liken what to the loveliness of her curling locks, and of her eyes. They were as if Cupid himself had caught two fish with his hooks.

7. The charming boundary of her lotus face, gave her a peculiar brilliancy. It was like the full autumn moon surrounded by lightning. Harkh Náth the chief of poets, lendeth his heart and singeth this and King Lakshmíśvar Sīh* understandeth its nature.

(2.)

A cowherdess relates to her friend the charms of a lady.

1. I saw a sweet damsel, O friend, radiant as a flash of lightning. My eyes were satisfied as I gazed upon her matchless form.

* The present Mahárájá Báhádúr of Darbhangá.

3. Her lovely face shone, and still more her two eyes. They were as it were a pair of beauteous bees, resting upon a lotus.

5. From below her navel there came a serpent line of hair as if desiring to devour her bird-like* eyes. But when it saw her nose (standing watch over her face) like *Garur* the enemy of serpents, it stopped like a lovely picture at the foot of the mountain of her bosom.

7. New anklets tinkled on her feet, and sweet they were to hear. It was as it were an intoxicated soul-abiding bee, humming o'er a lotus leaf.

9. Harkh Náth, the worshipper of the feet of the mother of the world sang this, and King Lakshmíśvar Sĩh understandeth its nature.

(3.)

One cowherdess relates to another the beauty of Rádhá.

1. The fair damsel went to her bridal-chamber, attired in a dark blue garment. She appeared brilliant like a golden creeper, desired by many clustering bees.

3. A spot of chalk, and another of vermilion shone over her forehead, like the sun and moon risen at once upon a lotus leaf.

5. Who can tell the charming brilliance of her teeth or the fresh lotus of her lower lip. 'Twas like a meeting of innumerable white *kund*† flowers, beneath a blossom of the red *bandhuk*.‡

7. Her two feet were painted, and o'er them shone a charming pair of thighs; which resembled the trunks of two elephants extended eager for two fresh lotus shoots.

9. Harkh Náth, the worshipper of the feet of the mother of the world sang this, and King Lakshmíśvar Sĩh understandeth its nature.

(4.)

The messenger describes the charms of Rádhá.

(She shone.) (*Refrain.*)

1. With love filling her heart, the sweet bride went along with her friends.

2. Slowly, slowly she progressed, as if wearied with the weight of her bosom.

3. Her eyes half-closed, she hardly saw clearly, like a *chakor*§ full of intoxication.

4. Gently she spake and laughed, as it were the moon raining nectar.

5. When I remember those delights, my whole body thrilleth.

6. The poet Harkh Náth telleth, and the King of Mithilá knoweth its essence.

* The *Khanjan*, Motacilla alba, is a bird to which eyes are frequently compared.

† Jasminum grandiflorum.

‡ Pentapetes phœnicea.

§ The Greek Partridge, *Perdix rufa*.

(5.)

The messenger relates the charms of Rádhá to Krishṇ.

1. O Mádhab, I saw a matchless beauty. When I saw her I knew that my birth had obtained its fruit, and that the desires of my eyes were fulfilled.

3. I forbid the lightning (to compare itself to her), for it is fickle in its brilliancy, and the golden creeper, for it is hard. When he formed her body, Brahmá at length exhibited his full skill.

5. When Love's bow was burned by the eye of S'iva, and only a filament of ashes remained, Brahmá searched for them, and divided them into two, and out of them he formed her eyebrows.

7. Her eyes, equal in brilliancy, destroy the pride of the *Khanjan*,* and of the dark eye† of the deer. Brahmá‡ loved the lotus, and laid his foot upon her bosom, (and took up his abode there).

9. When it saw her spotless lotus face, the brilliancy of the nightly moon became dimmed: and when it gazed upon the pride of her two golden orbs, the pomegranate broke its heart.

11. Brahmá formed her teeth of pomegranate seeds, and (her lower lip), which concealed them, of the *bandhuk*§ flower. King Lakshmíśvar Sĭh understandeth her charms, and Harkh Náth singeth them.

(6)

The Poet describes the beauty of a lady.

1. To-day I saw a fair one; and lo, when it beheld her dark garments so like dark clouds, a sudden flash of lightning played around her.

3. The moon though shining amid the fire of S'iva's eye became ashamed, when gazing on her face. For a great man cannot bear to be disgraced.

5. When the *Khanjan* saw the play of her eyes, which put to shame the leaf of the spotless lotus, it became ashamed itself, and took up its abode in the forest.||

7. She knoweth that young lovers would continually steal the gold above her heart, and so she hath tightly bound her twin bosom 'neath a bodice.

9. Harkh Náth declareth with all his heart that the lady is matchless. "When I saw her beauteous eyes, I knew I had done so as the result of penances performed in former births."

* The *Khanjan* Motacilla Alba, is a bird to which eyes are frequently compared.

† Lit. collyrium.

‡ Brahmá is said to have been born in a lotus.

§ Pentapetes phœnicea.

|| The poet fancifully attributes the wildness of the *khanjan* to jealousy caused by the play of her eyes.

(7.)

Rádhá laments her separation from Kṛishṇ, and charges the seasons with adding to her pangs.

1. Friend, friend, how can I keep my patience? See, see how the southern wind hath watched till my Lord had gone to a far country, and now consumeth my body.

3. The rays of the moon, the leaf of the *champak,** and sandal, have given me sorrow, and passed away. Even the winter consumeth my body entirely; no one is friendly to one whose husband is away.

5. A flowery grove consumeth mine eyes, and the voice of the cuckoo mine ears; How can I bear the unbearable pangs of love;—Every instant my life departeth from me.

7. The hot season hath passed, and the rains have begun. On all sides the clouds are piled: at such a time as this my lord remaineth steadfastly in a foreign country, and to-day hath not returned to his home.

9. Be firm. Before long thou wilt meet thy lord, and the (sun of) thy separation will set. Harkh Náth the poet singeth, and king Lakshmíśvar Sĩh understandeth the meaning.

(8.)

Rádhá laments her separation from her beloved to her friend, and accuses the moon of aggravating her pangs.

1. O friend, O friend, help me against them, else my soul will be distracted, and my body continually burned; for the moon-beams are irresistible.

3. The moon is beloved of the water-lily, and was born in the milky ocean; it and the (pure-white) jasmine flower have the same effect. But still it continually consumeth my body and of a truth I find that its heart is black.

5. Why did not the ocean conceal it in its bosom, as he doth fire† in his heart. Why did not the god of love drink him off, as S'iva swallowed the deadly *kálkúṭ*.‡

7. Even though Ráhu, the demon of eclipse, swallow him, he still surviveth and woundeth the heart of her who is far from her Lord; behold, the ill-natured, cruel, pain-giving one, is he who is irresistible.

9. Be firm. Before long thou wilt meet thy lord and the moon will be sweetly cool. Harkh Náth the poet singeth what hath been revealed unto King Lakshmíśvar Sĩh.

* Michelia champaca.

† Allusion to sub-marine fire.

‡ A deadly poison swallowed by S'iva at the churning of the Ocean.

(9.)

Krishṇ entreats Rádhá to relent.

1. Let not thy heart be hard. Forgive my faults; be pleased with me, O lady, and fulfil my heart's desires.

3. When I beheld thy face mournful, lady, I wandered restlessly o'er the world. Thy face is like the moon, and my heart like the *chakor*,* which findeth not surcease of woe therein.

5. As I searched for thee, my heart melted; for even the moon-beams, the *champak*† leaf, sandal, and the music of the cuckoo in the fifth scale, were as fire unto me.

7. O wise one, think well and turn not aside thy face from a suppliant. If the honey-loving bee desert the honey and turn back in fear of thorns, the loss is that of the *ketkí*‡ flower.

9. The night is passed and dawn hath come. Even now, lady, give up thy pride. King Lakshmíśvar Sĩh understandeth her charms, and Harkh Náth singeth them.

(10)

Krishṇ entreats Rádhá to relent.

1. Why sittest thou with averted face? Put aside from it thy veil, my pretty one, and with pleased heart cast one glance upon me.

3. Put aside my faults, and utter but one word Let not thy face be melancholy. Scorn not thy devoted love, but bestow upon him the nectar of thy lip.

5. Without thee, lady, my heart is never for a moment at rest; yet in spite of ten thousand endeavours, thy heart, hard as adamant, doth not change.

7. If the fault is mine, pretty one, why hast thou put aside thy necklace? Who would decide that one should suffer for another's fault?

9. The night is past and dawn hath come. Even now, lady, give up thy pride. King Lakshmíśvar Sĩh understandeth her charms, and Harkh Náth singeth them.

(11.)

Congratulations sung on the birth of Krishṇ.

1. The dancers, warriors, and astrologers, all at once obtained their desires in the shape of horses, elephants, chariots, gold, rubies, jewels, and pearls upon their heads.

* The Greek Partridge, Perdix rufa, said to be enamoured of the moon, to subsist upon moonbeams, and to eat fire at the full moon.

† Michelia Champaca, a tree bearing a fragrant yellow flower.

‡ Pandanus Odoratissimus.

3. Indra with the gods appeared in the atmosphere with glorious pomp, and saw the Loveliness of the house of Jadu.

5. The gods, pleased at heart, and their limbs thrilling with joy, rained flowers, and in the sky played propitious melodies upon the drum.

7. Great was the wealth given to the midwife who cut the navel cord : and the wives of the cowherds in their joy sang the *sohar*.*

9. In joy the fair ones of the city sang, and captivated the minds of gods and men ; when birds and beasts heard them they became motionless, and even saints desisted from their contemplation.

11 & 12. Harkh Náth saith with all his heart, May Hari be propitious, and bless king Lakshmíśvar Sĩh with increase of wealth and subjects.

13. May Jadu Náth, the refuge of the three worlds, satisfy Harkh Náth's request, and fulfil the heart's desires of the Lord of Mithilá.

(12)

Krishṇ implores Rádhá to relent.

1. Show not exceeding anger, love ; but think, and find some means (of forgiving me). If I am guilty, bind me tightly with the creeper of thine arms.

3. Let (the sun of) thy pride set, and drawing the bow of thy fair young brows, strike me suddenly with the adamantine arrows of thy eyes.

5. Take the golden mountains of thy bosom, and cast them on my heart and crush it : with sharp teeth rend my lower lip, nor shed a tear drop (in pity) as thou doest it.

7. Ne'er will I disregard thy words, my love ; and if thou doubt this, cause me to place my hand upon the Śiva image of thy bosom (that I may swear thereby).

9. The night is passed and dawn hath come. Even now, lady, give up thy pride—King Lakshmíśvar Sĩh understandeth her charms, and Harkh Náth singeth them.

(13.)

The messenger describes the charms of Rádhá.

1. A lovely brightness putteth the lightning to shame, as the damsel moving stately as an elephant, entereth.

2. Her charming countenance is adorned by curls, as the moon, the spotless abode of snow, is surrounded by clouds.

3. Her lower lip is playful, and her nose of exceeding beauty ; resembling a parrot sitting over and desiring a red *bimba* fruit.

4. When it saw the glory of the lotus of her twin bosom, a line of hair sprang up towards her navel, like a line of bees.

* A congratulatory ode at birth, such as the present song.

5. Continually her ankles tinkle, like Sáma Vaidik priests singing the victory of love.

6. Harkh Náth the poet singeth with all his heart, and king Lakshmíśvar Sīh understandeth the meaning.

(14.)

Rádhá laments her separation from Kṛishṇ.

1. The time is spring, and my love is in a far country. How much intolerable agony of separation must I bear.

2. When I bring my Lord to remembrance, I cannot contain myself; for my body is consumed by love's fire.

3. The flowery grove humming with its bees, seemeth to my eyes like a heap of fire.

4. A cool garland of lotus and the *champak** flower consumeth my heart, like a mass of poisonous serpents.

5. The soft, low song of the cuckoo burneth my ear; even the beams of the moon are like fire to my frame.

6. Harkh Náth the poet singeth with all his heart, and king Lakshmíśvar Sīh understandeth the meaning.

(15.)

The first love of Kṛishṇ and Rádhá described.

1. Can I tell their first loves.

2. Until they gazed on each other for the first time, how many varied pleasures continually awoke in the heart of each;

3. But when once the cruel arrow of love had pierced their bodies, but one desire dwelt in both their hearts.

4. When their hearts are united, they will remain so for ever; now only shame separateth them.

5. Conceal not in your hearts the cruel defeat sustained through the fire of love.

6. For the trembling eyes of both declare that the damsel is no longer mistress of herself, and that the youth is devoted to but one object.

7. Both their bodies are wasting away under the touch of the breeze of Malaya, the beams of the moon, and the lotus leaf.

8. How long will they bear the unbearable? will they remain thus agitated for ever? neither is master of himself.

9. Neither telleth the other his desires, for the hearts of both are proud.

10. Harkh Náth the poet singeth, and King Lakhshmíśvar Sīh understandeth the meaning.

* Michelia champaca.

(16.)

Rukminí, wife of Kṛishṇ laments his absence in the spring time amid the cowherdesses.

1. O friend, O friend, the king of seasons hath arrived.

2. The groves are adorned with the soft low song of the cuckoo and blooming with fresh lotuses.

3. Many are the brilliant creepers with their wanton flowers made tuneful by the swarms of bees.

4. At such a moment my lord remaineth far away careless (of love). What can I say for his wisdom?

5. How can Jadubál (Kṛishṇ), lord as he is of the daughter of a king, sport with the damsels of the cowherds.

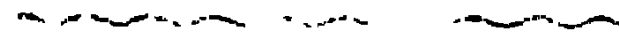
6. Is that darkness in which he was enveloped by the daughters of the cowherds everlasting? Surely those days are passed.

7. Jadupati (Kṛishṇ) hath deserted me, and hath done what might have been expected of him, for (as his complexion is dark) so must his heart be.

8. The (dark) cuckoo deserteth its own dear ones, and the (dark) crow deserteth the young leaf, even though it has known it long.

9. Be firm. Before long thou wilt meet thy lord, and the (sun of) thy separation will set.

10. Harkh Náth the poet singeth and King Lakshmíśvar Sĩh understandeth the meaning.



PREFATORY NOTE.

This Vocabulary does not pretend to be a complete dictionary. It contains, I believe, every word and form occurring in the Chrestomathy, and, besides a large number of words collected by me in the country and in Court and not hitherto found in dictionaries, a great many indigenous proverbs. It may claim to be entirely original, and in no way a compilation, not a single meaning having been taken from any dictionary, other than the mouths of the people themselves. At the same time it must be admitted that it is for this very reason liable to many errors, from which a mere compilation would be free. Consideration is asked for such as exist.

Nouns are given in their Nominative form, and Verbs in their Root form. Under the latter will be found many colloquial, poetical, and archaic forms not given in the grammar.

अ

अँश, a share, portion.

अकरार, (اقرار) a written bond or agreement.

अकल्यान, *adj.* unlucky.

अकसक, *adj.* gorged so that one can not rise from his seat.

अकाल, a famine.

अकाली, *adj.* belonging to, or connected with, a famine.

अकामिक, *adj.* and *adv.* without cause *or* reason.

अकास, the sky.

अकिल, (عقل) wisdom, knowledge.

अकुली, (*fem.* **अकुलिनि**), *adj.* of no, *or* bad family; *prov.* **अकुलिनि बिआहो, कुलक उपहास**, if you marry a woman of bad family, discredit will fall on your own.

अखबार, (اخبار) *plu* newspapers.

अगड़ाहो, a forest conflagration.

अगरेज, *adj.* English.

अगा, *adv* before.

अगुआ, *v. n.* to go ahead, *or* in front.

अगुआएब, the act of going in front.

अगुता, *v. n.* to be sick, pained, afflicted.

अँगताएब, sickness, pain, affliction.

अगोर, *v. a.* to watch, to guard.

अगोरब, the act of watching, or guarding.

अग्नि, fire.

अघाव, *v. a.* to satiate, disgust.

अंकम, the bosom, lap; **अंकम भर**,

to fill one's lap, to take a person in one's lap. 2. the whole body. (Vid. XXIII, 6).

अंकुर, a sprout, a shoot. *Hence (vulgarly)* fate; *(Sal. XV)*.

अंग, the body: a limb, a member.

अंगन,अंगना, the court-yard of a house.

अंगुरिआ, a finger.

अंगैठी, a yawn. **अंगैठी कर**, to yawn.

अंगोछा, a man's body-cloth = **गमछा**.

अंगोर, charcoal, coal.

अचंभा, *adj.* wonderful, astonishing.

अचरा, (*Instr., amongst women*, **अचरहिँ**), the body-cloth which covers a woman's bosom, which a woman is not supposed to uncover in the presence of any man, until her marriage.

अचल, *adj.* firm, immoveable.

अचला = अचरा.

अचानक, *adv.* suddenly.

अचिर, *adv.* soon.

अच्छत, whole grain, *presented at religious ceremonies, such as a marriage; prov.* **बुड़बक बर कैँ कुरथी अच्छत**, a foolish bridegroom gets only vetch for his *achchhat*.

अच्छर, a letter of the alphabet.

अछ, *verb substantive*, to be. *See Grammar.*

अछइत, *irregular for* **अछैत**, *pres part.* of **अछ**, being. *Vid.* III, 4.

अछए, *irregular for* **अछि**. he is. *Vid.* XLV, 1.

अछि, *see* **अछ**.

अछैत, (*fem.* **अछैति**), *pres. part. of* **अछ**, to be.

अछोर, *v. a.* to snatch.

अछोरब, the act of snatching.

अछोना, a bed.

अजब, (عجب) *adj.* wonderful.

अजस, infamy.

अजेआ, a he-goat. *In Vid.* XVIII, 5, "a he-goat's son" *means* "a he-goat." *He-goats are sacrificed to Debí, who is hence considered their enemy.*

अंचल, a veil, a woman's body-cloth, = **अचरा**

अट, *v. n.* to roam: to be hindered, stopped.

अटब, roaming: hindrance.

अटक, *v. n.* to cease, remain, stay in a place. **अटकि रह**, to abide anywhere.

अटकब, the act of staying.

अटकाव, *v. a.* to stop, prevent, hinder.

अटकाएब, the act of stopping.

अटकाओ, the act of stopping.

अठाइस, twenty-eight. *In Vid.* LIX. 2, the word means the twenty-eighth consonant, *viz.* **ल**. *See* **प्रथम**.

अठारह, eighteen. *In Vid.* LIX. 3, the word means the eighteenth consonant, *viz.* **ह**. *See* **पचीस**.

अठौगर, a bracelet made of flour pounded by eight men (including the bridegroom) wrapped up in mango leaves, and worn by him; *prov.* **बर कन्या कैँ भेँट नहिँ अठौगर लै मारौ**, the bridegroom has not yet met the bride, and yet they are fighting about the *athaugar*, (of a causeless fight).

अड़ाव, *v. a.*, to restrain, hold back.

अड़ाएब, the act of restraining.

अछिआत, the act of seeing a guest off.

अड्डी, a pool in gambling: a rendezvous where men or carts meet.

अड़ेर, the jujube tree; *a very mean-looking shrub. Prov.* जँभर गाछ नहिँ बृक्ष, तँभर अड़ेर मद्दा पुरुख, where there are no other trees, the jujube is thought a lot of.

अढ़तिआ, a commission agent, a broker.

अढ़ैआ, a brazen vessel containing 2½ *sers.*

अंडा, an egg.

अति, *adv.* very, exceedingly.

अतिशय, *adj.* & *adv.* very much, exceedingly.

अत्यंत = अतिशय.

अथ, *adv.* here, (in titles) here beginneth.

अथल, a jingling word of no meaning, used with पथल, *q. v.*

अथाह, illimitable, unfathomable.

अदंक, surprise, अदंकहिँ, *old Maithilí for* अदंक सँ, surprisingly; to a person's astonishment.

अदालति, (عدالت) a civil court.

अदिति, the mother of the gods, *who are hence* (*Vid.* XVI. 5.) *called her sons. See* तनय.

अदना, (ادنا) *adj.* low, mean.

अद्‌बुद, *adj.* wonderful, extraordinary.

अद्दा, अद्धि, *adj.* half = आध, *q. v.*

अधर, the lower lip. अधरहुँ, *old Maithilí for* अधर सँ; *also emphatic for* अधर, even a lip.

अधलाह, (*fem.* अधलाहि), *adj* bad: *the usual word in Maithilí in contradiction to* नीक, good.

अधश्वास, breathing downwards; *hence* breathing in, *as opposed to* उर्धश्वास, *q. v.* breathing out.

अधिक, great, much. *With abl.*, more than.

अधीन, *adj.* obedient.

अध्याय, a part of a book, a chapter.

अनुताइ, *adv.* early in the morning.

अनंग, the god of Love, Kámdeb.

अनचिन्ह, *adj.* unrecognized, unacquainted, unknown, strange.

अनतहुँ, *adv* to another place.

अनदेसिआ, *adj.* belonging to another *or* foreign country. A stranger.

अनंदा, joy, rejoicing. अनंदा कर, to rejoice.

अनय, injustice; infamy.

अनवाह, a tender *of plough-cattle,* when they are not in the plough, but are waiting their turn to be yoked.

अनसोहात, displeasure, disgust.

अना, an anna.

अनाइत, *adv.* unwillingly.

अनाज, grain, food.

अनादर, disgrace, disrespect. अनादर कर, to defeat.

अनार, a pomegranate.

अनुखन, every moment, continually.

अनुगत, a follower: entreaties (*Vid.* XXX. 1): one who has arrived.

अनुचित, improper, unbecoming.

अनुछन = अनुखन, *q. v.*

अनुज, a younger brother. *In Vid.* LX, 4. बसंत, "spring," *means the time when flowers* (कुसुम) *appear.*

कुसुम *also means "a woman's courses," and hence* बसंत *means the three days during which a woman is ceremonially impure.* The younger brother of बसंत *is therefore* the fourth day when she may admit her husband.

अनुताप, repentance.

अनुतापक, a cause of sorrow *or* repentance.

अनुदिन, *adv.* daily, always.

अनुनय, anger.

अनुबंध, devotion, service, devoted attendance.

अनुपाम, *adj.* matchless.

अनुभव, *v. a.* to consider, note, think upon.

अनुमन, *adj.* (*fem.* अनुमनि) melancholy.

अनुमान, *v. n.* to consider, to come to a conclusion.

अनुमानब, the act of considering.

अनुरंजित, *adj.* coloured, adorned.

अनुराग, love, affection. *In Vid.* LXXIII, 1. अनुरागे *for the sake of metre.*

अनुरागल, *adj.* coloured, smeared with colour, besmeared with.

अनुरोध, compliance with a request.

अनुरोध, *adj.* (*fem.* अनुरोधि) compliant, acting in conformity with requests.

अनुसर = अवसर, an opportunity. *In Vid.* XXIX, 2. अनुसर = अनसर सँ, *and means,* at an opportunity, *and hence,* seizing the first opportunity.

अनूकाल = अंतकाल, *q. v.*

अनूप, *adj.* unequalled: *Hence* superior to. *In Vid.* XVI, 4. अनूपे *for sake of metre.*

अनेक, *adj.* many, innumerable.

अंत, (*Vid.* XXXIX. 2, *and* XXVIII. 4, अंते *for sake of metre*). End, conclusion, termination. *Hence,* the innermost part, or bottom of any thing: the time of death. *Vid.* XXVIII 4, जिउ भेल अंत, my life came to an end.

अंतकाल, the time of death.

अतए, *or* अंतए, *adv.* in another place, elsewhere.

अंतर, an intervening space, distance. *Hence adverbially* चारि कोस अंतर, at a distance of four *kos.*

अंदरात, (اندرات), the inner rooms of a house; where the women reside.

अंदेशा, (اندیشه) solicitude, apprehension.

अंधकार, darkness.

अंधार, *adj.* dark. (*In Vid.* 1, 3. अधारे, *for the sake of metre*).

अन्न, grain, corn, food.

अन्याइ, *adj.* (*fem. same as masculine*) not capable of discrimination, giddy (of a woman's conduct). *Lit.* unjust.

अन्हरा, *adj.* blind, deprived of sight.

अन्हरिआ, *adj.* dark, *see* राति.

अन्हरौन्ह, *adj.* darkish.

अन्हार, *adj* (*fem.* अन्हारि, *which in Vid.* XXI, 6, *is altered to* अन्हारो *for the sake of metre*), dark. *Also substantive,* darkness.

अन्हेर, continued bad fortune: *hence* injustice.

अपकीर्त्ति, disgrace, infamy.

अपजस, disgrace, infamy.

अपन, *or* **अपने**, *for* **अप्पन** *genitive of* **अपनि** self. One's own. **अपन इच्छा**, *or* **अपन मन**, wilfulness.

अपनहुँ, *old Maithilí*, or *emphatic*, for **अपना सँ**, *abl. sing.* of **अपनि**, self.

अपना = **अप्पन**, *gen.* of **अपनि**.

अपनि, *reflexive pronoun*, self. *See Grammar.*

अपमान, shame, disgrace. *In Vid.* VI, 6, **अपमाने**, *for the sake of metre.*

अपराध, fault, crime, sin. *In Vid.* LII, 1, **अपराधे** *for the sake of metre.*

अपरुप, *or* **अपुरुप**, *adj.* (**अपूर्व**), unsurpassed, matchless, wonderful, costly.

अप्पन, *see* **अपन**.

अप्रिय, *adj.* unpleasant, painful.

अब, *adv.* now.

अबगाह, (1) *adj.* certain, concerning which there is no doubt.

अबगाह, (2) *v. n.* to take for certain, to believe to be true. *Vid.* LXXXI, 9, & II, 4, **अबगाह** *and* **अबगाहे** *for* **अबगाहि**.

अबगाह, (3) *v. a.* to plunge into, to bathe in. *Vid.* XXIX, 2, **अबगाहौ** *for* **अबगाहि** *for the sake of metre.*

अबगाहब, (1) the act of taking for certain.

अबगाहब, (2) the act of plunging into.

अबगुन, a bad quality, defect, vice.

अबतंस, an ear-ring, an ornament.

अबतर, *v. n.* to become incarnate, to take visible form.

अबतरब, the act of becoming incarnate.

अबतार, an incarnation of deity.

अबध, a period. *Hence,* a limited *or* fixed time . a promise, stipulation.

अबधान, (1) care, caution, attention.

अबधान, (2) (**अबधारण**), the act of settling or determining.

अबधार, *v. a.* to settle, determine. *Indeclinable Participle* (**अबधारि**, *but Vid.* XVII, 7, **अबधारौ** *for sake of metre*) *is used adverbially to mean*, correctly, accurately, truly.

अबधारब, the act of settling, *or* determining.

अबधि = **अबध**, *q. v.*

अबलंब, *v. n.* to hold fast, to take refuge. *Lit.* to hang down.

अबलंब, the act of holding fast, *or* taking refuge in.

अबला, a girl, a damsel, a woman.

अबसर, time, opportunity, proper season. **तेहि अबसर**, then.

अबशेष, **अबशेख**, (1) end. *Usually adverbially*, finally, at last.

अबशेख, (2) (**अभिषेक**), the act of bathing. *Vid.* XXXIX, 5, **अबशेखे** *for the sake of metre.*

अबश्य, *adv.* certainly.

अबसान, end, termination : the setting of a heavenly body.

अबिकल, *adv.* continually, incessantly.

अबिधान कर, to forbid.

अबिरल, *adj.* & *adv.* continual(ly). uninterrupted(ly) : crowded, in clusters.

अविशेख, *adv.* without making any distinction, at random. *Vid* XXIX, 5, **अविशेखे** *for the sake of metre.*

अवेकत, *adj.* invisible.

अबेाध, *adj.* witless, foolish.

अभट, a coward. *Also adj.* Random, confused, unintelligible, *(as English is to a native who does not understand it).*

अभरन, ornaments, jewelry, fine apparel.

अभागल, (*fem.* **अभागलि**), *adj.* unfortunate, unhappy.

अभिघात, the act of casting, *or* throwing.

अभिनव, young, new, fresh.

अभिप्राय, intention, meaning.

अभिमत, (1) desire, wish.

अभिमत, (2) desired, longed for.

अभिराम, *adj.* beautiful, pleasing. *Vid.* XVI, 2, **अभिरामा**, *for sake of metre.*

अभिलास, desire, longing. *v. a.* to desire.

अभिसार, an assignation, caresses, dalliance, sexual pleasure. *Vid.* XXXVI, 1, **अभिसारा** *for metre.*

अभेला, *adj.* careless, heedless; *Prov.* **अभला' बिआह, कनपटी सेनुर**, *see* **हड़बड़ी**.

अमरख, *adj.* foolish, silly.

अमल, *adj.* clean, spotless.

अमला, (عمله) court officials.

अमहार, *adj.* warm, tepid.

अमा, **अमाँ**, a mother.

अमिअ, ambrosia.

अमुआ, a mango (fruit *or* tree).

अमेाट, mango conserve.

अंबर, God.

अयना, (آئینہ), a mirror.

अयलऊँ, *for* **ऐलऊँ**, *past tense of* **आ**, *q. v.*

अरतल, refuge, shelter, protection.

अरबिंद, a lotus.

अराची, large cardamums.

अरुण, *adj.* red, tawny: the dawn: vermilion. **भाल अरुण उगि गेल** (*Vid.* XXXIV, 6,) vermilion (compared to the dawn) rose on her forehead, *i. e.*, her forehead became smeared with vermilion. *The vermilion patch on a woman's forehead, called* **टिकुली**, *is surrounded by a ring of small silver stars called* **चेनी**.

अरि, an enemy. *The enemy of Indra was the Himálaya, see* **सुरपति**. *The enemy of Rában was Rám, see* **राबण**. *The enemy of he-goats is Debí, see* **अजेआ**.

अराध, *v. a.* to pray to, entreat.

अर्घ, an oblation.

अर्थ, meaning: wealth.

अलगाव, *v. a.* to lift up, raise.

अलप, speech, talk.

अलसाव, *v. n* to be wearied.

अलसाएब, the condition of being weary, weariness.

अलि, a bee; *hence metaphorically*, a lady.

अल्हा, one of two famous brothers, **अल्हा** and **रुदल**, whose exploits are sung by *Nats.*

अवत, **अवैत**, see **आ**.

असघै, pride, fine airs.

असंख, *adj.* innumerable.

असन, food. The food of Agasti *(see* **कुंभ तनय**) *was* the sea, *and the* children of the sea *are* pearl oysters. (*See* **तनय**.)

असनान, असननमा, bathing. *Vid.* I, 1, **असनाने** *for metre.*

असपर्स, touch, the act of touching.

असमसान, a burial-ground.

असमान, (آسمان), the sky.

असरफी, a gold coin. *Prov.* **असरफी लूट, कोइला पर छपा**, his gold *mohars* are not taken care of, and his charcoal is sealed up; penny wise and pound foolish.

असरेस, Aśleshá. The ninth *nakshatra, or* lunar mansion of the rainy season.

असल, (اصل) **असलाह**, (*fem.* **असलाहि**), *adj.* true, real.

असह, intolerable, unbearable.

असावरि, name of a goddess, who was the special object of adoration to Chuhaṛ Mál, and Salhes.

असित, *adj.* dark: the dark half of the lunar month.

असीम, the act of benediction, *or* blessing.

असुजन, (**असजन**), one who is not a near relation. In *Vid* LXXXI, 5, *means an* **असुजन पत्र**, *i. e.*, a certificate given by a *Panjiyár* or hereditary genealogist, that there is no near relationship between a pair who are to be married.

असूल, (وصول) *adj.* realized (*of money &c.*).

असेाक, *an Asok tree* (*Jonesia asoka*).

अस्तुति, praise.

अस्तुरा, (اُسترا), a razor.

अस्नान. bathing, a bath.

अस्पर्श, touching, the act of touching.

अस्मिति. memory, remembrance.

अहर्निशि, *adv.* day and night; continually.

अहलाद, joy.

अहाँ, अहेँ, *respectful pro.* you. *See Grammar.*

अहिद्रा, the goddess of sleep.

अहि, *3rd sing. pres. of the defective verb* **अह**, to be, *used only in this form.*

अहे, *interj.* ah.

अहोनिश, अहोनिशि, = **अहर्निशि**, *q. v.*

आ

आ. *v. n.* *This verb being of common occurrence in Maithilí is very irregular. There are besides many ways of spelling the different forms. The following are selected specimens of the various forms more commonly used.* *Inf.* **आएब**: *Pres. Part.* **अबैत**: *3rd simple Pres.* **आव, आए, आये, आवय, आवथि**: *2nd Imperat.* **आनह**: *1st Fut.* **आएब**: *2nd Fut.* **ऐबह**: *3rd Fut.* **आओत, अवत, ओताह**: *1st Past.* **अइलऊँ, ऐलऊँ**, *the latter being considered the more correct form. 3rd Part.* **आयल, आएल**, *the latter being considered the more correct form: fem.* **आइलि**: *hon. masc.* **ऐलाह**, *Irregular fem.* **ऐली**: *Indeclinable part.* **आवि**, & **आय**. *Past. Part.* **आएल**. *fem.* **आइलि**. To come, to arrive: *Prov.* **ऐबह, त अबैह कहाँ**,

if you come, how will you go? *i. e.*, if you enter a trap you will be caught; *cf. Lat.* Vestigia nulla retrorsum.

आइ, *adv.* to-day.

आइ माइ, near relations, mothers and the like.

आइलि, *see* **आ.**

आएल, *see* **आ.**

आएब, (1) *see* **आ.**

आएब, (2) the act of coming.

आओत, *see* **आ.**

आओन, the act of coming, arrival.

आओर, *conj* and.

आँकुर, a seedling, a shoot.

आँकुस, a hooked spike for guiding an elephant.

आँखि, an eye; *hence* vision, sight.

आँग, a limb; the body generally. *In Vid.* XXVII, 2, **आँगे** *emphatic*, even a limb.

आँगन, the inner court-yard of a house.

आँगी, a woman's jacket.

आँगुर, a finger.

आँचर, a woman's body-cloth = **अचरा** *q. v.*

आँटा, wheaten flour.

आँटी, a bundle of grain divided at the end of a day's work between the reaper and his master: *Prov. of an over-paid man,* **कोढ़ि कटनिहारकेँ मुंगर सन आँटी**, a lazy reaper has an *á'ṭí* as thick as a pestle.

आँड़, a testicle.

आँतर, (1) *adv.* within.

आँतर, (2) a sub-division of a field for the purpose of ploughing: the land contained within a plough circuit: distance between two objects.

आँति, a kind of scurvy.

आक, (**अर्क**) the sun.

आकंप, an embrace.

आकार, form, appearance, shape.

आकाश, the sky.

आकुल, *adj.* confused, agitated, distressed; *hence* (*of speech*) broken, (*of a lover*) passionate.

आखर, a letter of the alphabet.

आखिर, (آخر) *adv.* at last, finally.

आग, *Hindí form of* **आगि**, *q. v.*

आगन = **आँगन**, *q. v.*

आगम, approach.

आगर, (*fem.* **आगरि**), *adj.* wise, clever, intelligent

आगा, *adv.* before, at first: used with little or no meaning at the commencement of the subject-matter of a letter or document; *in such case it may be translated* moreover.

आगि, fire. **आगि लगाब**, to set on fire, to burn. **आगि ताप**, to sit over a fire; **आगि तपैत रही**, I was sitting over the fire.

आगु, *adv. & prep.* before.

आगु पाछु, *compound adv.* before and behind: in single file.

आगू = **आगु**, *q. v. as in the saying,* **दच्छिन कन्या कन्या कुमारी, आगू थल थल पाछू भारी**; the pretty lasses of South Tirhut, are pendent in front, and heavy behind.

आगे (1) = **आगु**, *q. v.*

आगे (2) *interj.* = **गे**, *q. v.*

आचर, = **आँचर**, *q. v.*

आछी, *interj.* fie!

आज, *adv.* to-day, now.

आजु, *adv.* to-day, now. *Declined,—* **आजुक रैनि**, last night, (*lit.*) the night of to-day.

आजहुँ, *adv.* till to-day.

आजे, = **आज**, *q. v.*

आज्ञा, an order, a command.

आठ, *num.* eight. **आठम**, the eighth.

आड़, a boundary between two fields, (*Bangálí* **आइल**), = **डराँड़**, *q. v.* *the more usual form is* **आरि**, *q. v.*

आडंबर, majesty, splendour.

आंड़, = **आड़**, *q. v.*

आढ़त, brokerage, commission.

आण, = **आँड़**, *q. v.*

आतप, heat, the hot season.

आतम, one's self.

आदमी, (آدمي), a man: a human being of either sex.

आदर, respect, reverence paid to any one.

आदि, the beginning of any thing; *at the end of a compound,* beginning with; *hence* et-cetera.

आध, **आधा**, *adj.* half. **आधा आधा**, **आधा आधौ**, **आधँ आधि**, or **आधा अद्धि** half-and-half.

आधि, (1) **आधौ**, = **आध**, *q. v.*

आधि, (2) *adj.* more, excessive.

आधे, **आधेा** = **आध**. *In Vid.* XVII, 4, **बिधि मुख आधेा** *refers to the four faces of Brahmá. Half of this number is two.*

आन, (1) *pro.* other, another, someone *or* something else, anything else. **आन** .... **आन**, one .... another. **आनक आन** someone *or* something else. This word is frequently written **आने** for the sake of metre.

आन (2) *v. a.* to bring, to offer.

आनदेस, *adj* belonging to another country, foreign.

आनन, face, countenance.

आनंद, rejoicing, joy; the pleasures of love.

आनब, the act of bringing *or* offering.

आनि, (1) *Indecl. Part. of* **आन** (2), *q. v.*

आनि, (2) pride, self-respect, ambition.

आनू, *2nd Imperat. of* **आन** (2) *q. v.*

आने, *see* **आन**, (2).

आन्हर, *adj.* (*fem.* **आन्हरि**), blind, sightless; *Prov.* **आन्हर कुकुर बसातेँ भूखे**, a blind dog barks at the wind.

आप, (1) *v. a.* to place, put, lay, deposit. *In Vid.* XXXVII, 1, *Indecl. Part.* **आपौ** *instead of* **आपि**, *for the sake of metre.*

आप, (2) **आपु**, **आपे**, *Refl. Pron.* self. *Prov.* **आपे कूटे आपे खाए, घर मेहर नहिँ आँगन माए, जैसे जसर मेँ लोटे गदहा, आगा नाथ न पौछा पगहा:** himself he grinds his corn, alone he eats, in his house there is no wife nor in his court-yard a mother: like an ass who wallows on barren land, he has neither nose-ring in front, nor hobble behind; *said of a man who is disowned by his people, or who has no friends. Cf.* **नाथ**.

आब, *adv.* now, at this time.

आम, a mango, (fruit, or tree). *More usually* **अमुआ**. **आम** *is Hindí.*

आमिल, acidity. *Especially*, dried chips of the mango fruit, used as a conserve. It is of two kinds, **दड़िमौ** and **खेाइआ**. The first is made from small immature mangos (**टिकुला**), and the second from large mangos.

आय, **आयल**, *see* **आ**.

आय तुलाइलि, *see* **तुलाव**.

आर, enmity.

आरत, **आरति**, (*fem.* **आरति**) *adj.* grieved, pained, anxious, aggrieved, (*of a lover*) eagerly desirous.

आरद्रा, Árdrá, the sixth *nakshatra*, or lunar mansion of the rainy season.

आरि, **आरी**, the boundary line of a field. *Cattle are sometimes grazed on these lines, and trespass thence into the fields themselves, which gives rise to many disputes; hence the proverb*, **आरी जाइ त कपार लाठी, बीच बंगा चरवाही**, if you go on an *árí*, have a stick for your head, (and then you may) graze your cattle in the midst of a cotton-field: *i. e.*, when you take your cattle to graze on an *árí*, take care and be well-armed: **आरिक चुक**, *Idiom.* to lose the crops of one's field.

आलय, a house.

आलस, weariness, laziness, idleness.

आला, *a word not used by itself, but frequent as a termination of compound words, meaning a* house, *e. g.* **शिवाला**, "a temple of *S'iva*."

आलीवाली, worthless things; *Prov.* **खाए ले आलीवाली तेल लगवे ले तीन तीन माली**, *of a woman who is poor but makes display*, she eats worthless things, and has three Málins (maid-servants) to apply oil to her body.

आलु, *or* **आरु**, a potato.

आव, **आवथि**, **आवय**, **आवइ**, and **आवि**, *see* **आ**.

आशीख, **आशीष**, a blessing, well-wishes.

आसचरज, **आश्चर्य्य**, *adj.* wonderful, astonishing.

आस, hope, desire. *Frequently* **आसे** *for the sake of metre.*

आसन, a seat, abode. **इंद्रासन**, *the abode of Indra*, heaven.

आसरा, a retreat *or* refuge.

आसा = **आस**, *q. v.*

आसिन, the month *Ás'vin*, (September—October). **आसिन कातिक** = autumn.

आह, **आहि** (*Vid.* LXVII, 2), and **आहे** *interj.* Alas! O!

इ

इ, *for* **ई**, this, *q. v.*

इआर, (يار), a friend.

इच्छा, a wish, desire. **अपन इच्छा**, wilfulness.

इजति, (عزت), chastity, female virtue.

इजलास, (اجلاس) a court of justice.

इंजोत, light (natural *or* artificial). *Prov.* **चोर कतहुँ नहिँ सहय इंजोत**, a thief can never bear the light.

इंजोरिया, moonlight, moonshine, a moonlight night.

इत, *adv.* here.

इनाम, (انعام), a present, a gift, reward.

इनार, a large masonry well.

इंदर, **इंद्र**, Indra, king of the subordinate gods.

इंद्रासन, the seat *or* abode of Indra: heaven.

इसारा, (اشارہ), a sign, a hint, a knowing sign.

इसटौसन्, (*English*), a railway station.

इस्त्री, a woman · a wife.

इहेा, *pro.* this (*emphatically*).

ई

ई, *pro.* this. *See grammar.*

ईंटा, a brick; *Prov.* **मन मेँ आन, बगल मेँ ईंटा**, (pretending to have) something else in one's mind, and having a brick under one's arm (to throw at a person).

ईश्वर, Lord, God.

ईसभ, *plur. pro.* these.

उ

उकत, **उकुति**, speech, a word, a fact, **उकुति बेकत भेल**, the fact was discovered. 2, Skill.

उक्का, a torch.

उखड़, *v. n.* to be pulled out *or* up, (of bones) to be strained, **उखड़ि जा**, to be torn out. **हाड़ उखड़ि गेल**, the bones were strained.

उखड़ब, the being pulled out *or* up.

उखम, the hot season. The months called **जेठ** and **अखाढ़**, (*Jeṭh and A'khāṛh. May—July.*)

उखाड़, *v. a.* to pull up, dig up; to strain (a bone, *or* joint).

उखाड़ब, a pulling up.

उखेर, a wooden vessel for pounding grain, a mortar.

उगत, **उगथि**, **उगल**, & **उगलन**, *see* **ऊग**.

उगैल, **उगिल**, *v. a.* to vomit, spit out.

उगलब, a vomiting.

उघार, *v. a.* to uncover, to take off (clothes); to unveil, undress, make naked. *Indecl. Part. Vid.* XXIII, 8, **उघारि** *for metre.*

उघारब, **उघारी**, the act of undressing, *or* making naked.

उचकपन, knavery, sharper's tricks.

उचक्का, a sharper, a pick-pocket.

उचार, *v. a.* to ask for, demand. (*Lit.* to speak.)

उचारब, a demand.

उचारि, the act of asking for, a request. (*Lit.* speech.)

उचित, *adj.* proper, right, suitable. *Also adv.* in a proper manner.

उचीति, propriety, mutual fitness. *Vid.* XXIII, 12, **उचीती** *for sake of metre.*

उछट, *v. n.* to jump, bounce; *Prov.* **घेघ छल तोरा, उछटि गेल मोरा**, you had a goitre, but it has jumped to my (neck).

उजरका, (*fem.* **उजरकी**), **उजरा**, (*fem.* **उजरी**), *adj.* white, brilliant.

उजरकारी, *adj.* white and black, black and white.

उजरौन, उजरौन्ह, *adj.* rather white.

उजागर, (*fem.* उजागरि), white, brilliant, shining, moonlit (of a night).

उजाड़, *v. a.* to destroy.

उजाड़ब, destruction.

उजाड़ू, a destroyer.

उज्जर, (*fem.* उज्जरि) *adj.* white, brilliant.

उंच, *adj.* high, good. उंच नीच, the good and bad.

उंचाई, highness, height.

उठ, *v. n.*, *the following forms may be noted. 3rd simple present,* उठथि: *2nd Imperat.* उठ, उठु, and उठू (*Irregular* जठू), *3rd past.* उठल (*fem.* उठलिंह, उठलीह *or* उठलि) *Indecl. part.* उठि, (*or Irregular* जठि): *Note also the pseudo-Sanskrit forms used by Vidyápati* (XII, 5,) उठसि, thou risest, *and* (X, 7,) उठति, she riseth: to rise, arise.

उठब, the act of rising.

उठाव, *v. a.* to raise.

उठाएब, the act of raising.

उठान, the power of rising; उठान हार, to be so weak as not to be able to rise *or* move from one place to another.

उठौना, the custom of taking any thing from the seller at regular intervals, and paying for it in lump sums at longer intervals. दूध उठौना, taking milk daily and paying for it at the end of the month.

उड़, *v. n.* to fly (as a bird), to fly away.

उड़ब, the act of flying, flight.

उड़ाव, *v. a.* to cause to fly, to let fly. उड़ाए दे, *id.*

उड़ाएब, the act of letting (a bird) fly.

उड़ाँक, उड़ाक, a flier, a good flier.

उढ़री, a woman with whom a man has eloped, *or* whom he has carried forcibly away: the wife of a runaway marriage.

उत, *adv.* there: *Prov.* उत तब, इत को, what were you there then, and what are you here now? (*of a double-faced hypocrite*).

उतपात, a portent, a prodigy, a miraculous warning.

उतर (1) a reply, an answer. *In Vidyápati, frequently emphatically* उतरे.

उतर (2) the north; *adj.* northern.

उतर (3) *v. n.* to be freed from. ठेह्नी उतर, see ठेह्नी.

उतरब, the act of being freed from.

उतरा, the twelfth nakshatra *or* lunar mansion of the rainy season, *known as* उत्तरफाल्गुनी.

उतराहा, an inhabitant of the north.

उतरी, an outer garment.

उतार, *v. a.* to free from, to take away, to take off (clothes, &c.), to take down.

उतारब, the act of taking away, or off.

उत्तम, best, excellent.

उत्तर, (1 & 2) = उतर (1 & 2) *q. v.*

उत्तिम = उत्तम, *q. v.*

उत्पत्ति, origin, creation.

उत्पात, = उतपात, *q. v.*

उत्सव, a feast, a festival.

उत्सुक, *adj.* regretting, regretful.

उद्मत, intoxication, senselessness, charming by magic. उद्मत लगाए दे, to charm by magic.

उद्दास, longing, disappointment, melancholy, sorrow, grief. उद्दास हो, to wither, to waste away.

उदित, *adj.* arisen. उदित हो, to arise.

उद्देस, searching for, search.

उनटा, *adv.* in a reversed manner. उनटा बाँध, a peculiar way of tying up a prisoner with his hands behind his back.

उनैस, *num.* nineteen. *In Vid.* LXVII, 1, = the nineteenth consonant, = ध.

उपकार, obligation, help, benefit, advantage.

उपगत, *adj.* near. *Hence*, apparent, manifest.

उपचय, increase.

उपचित, *adj.* collected, piled up.

उपछ, *v. a.* to throw up water *or* earth, *(in irrigation or in making roads)*. *In F.* 41, उपछै मे गेल, it became their lot to throw up earth: *as if for* उपछै लागल.

उपछब, throwing up earth *or* water.

उपज, *v. n.* to come into existence, to grow, to sprout, to arise.

उपजब, birth, sprouting.

उपट, *v. n.* to be uprooted, *or* destroyed.

उपटब, uprooting, destruction.

उपदेस, advice, counsel, *hence* any thing said.

उपबन, a grove.

उपभोग, *v. a.* to enjoy, (*e. g.* wealth, *or* a woman).

उपभोगब, enjoyment.

उपमा, उपमेय, *adj.* like, resembling, equal to.

उपर, (1) *adv. & prep.* over, above.

उपर, (2) *v. n.* to be torn up, plucked out, uprooted.

उपरक, *adv.* over, above. उपरक फेक, to toss up, to throw up.

उपसम, tranquillity, peace.

उपहास, उपहाँस, laughter, laughing at, ridicule, an object of laughter. *Frequently in Vidyápati* उपहासे *for sake of metre.*

उपा, a small kind of sandfly. *See* गेानचट.

उपाति, a basket of food, given as a complimentary present to a friend; *Prov.* बास नहिँ पावौ, उपाति लै मारौ, you haven't even got leave to stay, and you are fighting for a complimentary present of food.

उपामा, उपामे, = उपमा, *q. v.*

उपार, *v. a.* to tear up, pluck out, uproot.

उपारब, उपारन, the act of tearing out, *or* pulling out.

उपेख, *v. a.* to throw. *Vid.* XXIX, 6, उपेखे *for Indecl. part. for sake of metre.* उपेख दे to throw down.

उपेखब, the act of throwing.

उपाय, means, pretext.

उपास, a fast: *adj.* fasting, hungry and thirsty, *with gen.* मेार उपास thirsting after me.

उबट *v. a.* to miss, *or* lose. बाट उबट to lose one's way.

उबटब, loss.

उबर *or* **उबरि जा**, *v. n.* to escape.

उबरब, an escape.

उबह, *v. a.* to carry. *F.* 3, **उबहत हैं**, *Kanaují for* **उबहैथि**.

उबहनि, the rope for raising the bucket (**डोल**) of a well; *see* **डोल**, **कोप**, **खंभा**, and **ढेंकुल**.

उबहब, carrying.

उमत, wilful, obstinate.

उर, the chest, breast, bosom. *Vid.* XXXIX, 7, **उर गासलि** I tightened up my chest, *i. e.* I drew a long breath.

उरज, Born on the chest, *i. e.* the bosom.

उर्धस्वास, *lit.* breathing up: *hence*, breathing out. *cf.* **अधस्वास**, breathing down; *hence*, breathing in. *In Vid.* XXXIX, 8, *the word means* suffocation, *supply* **होइत अछि**, suffocation takes place.

उलहन, blame, reproach.

उसर, (1) *adj.* saline: barren, unfertile.

उसर, (2) *v. n.* to retreat, disappear **उसरि जा** to disappear, to be lost.

उसरंग, **उसरंगि दे**, *v. a.* to scatter.

उसरब, retreat, disappearance.

उसास, comfort, consolation, solace.

ऊ

ऊंच, (*fem.* **ऊँचि**) *adj.* high, lofty; *Prov.* **ऊँच दुकान, फीका पकवान**, a high shop and tasteless sweetmeats; *i. e.* great cry and little wool.

ऊँट, a camel.

ऊक, a torch.

ऊखर, **ऊखरि**, a wooden vessel for pounding grain, a mortar.

ऊखि, sugar-cane.

ऊग, *v. n.* *3rd sim. pres.* **उगथिक**, *3rd past.* **उगल** *or* **ऊगल**, **उगलन्हि**. *3rd fut.* **ऊगत**, *or* **उगत** *Indecl. part.* **उगि** *and* **ऊगि**. To rise, to come into being. To rise (*of the heavenly bodies, or the dawn*). *Vid.* LXXVII, 2, **चान उगल छथि आधा**, a half-moon arose, *i. e.* Her half-uncovered face appeared like a half-moon rising *Vid.* XXXIV, 6, **भाल अरुण उगि गेला**, *see* **अरुण**.

ऊगब, coming into existence.

ऊजरकारी, = **उजरकारी**, *q. v.*

ऊठि, **ऊठ**, *see* **उठ**.

ऊद, an otter.

ऊधव, name of a cowherd, *whom Krishṇa sent from Mathurá to Brindában, with messages to the Gopís, and whom the Gopís entrusted with messages to Krishṇa.*

ऊन, wool.

ऊपर = **उपर**, *q. v.*

ऋ

ऋतु, a season. *See* **रितु**.

ऋतुराज, the king of seasons, *Basant or* Spring.

ए

ए, *interj.*, O!, Ah!

एँ, *irregular instrumental of the pronoun* **ई**, this, *q. v.*

एक, *num. adj.* one, एक बेरि, once; 2. the same, एक रंग, of the same colour, एक मत हो, to be of the same opinion; 3. a, a certain.

एकटा, *num. adj* (*affix* टा *added to give distinction*). One; a, a certain.

एकट्ठा, *adv.* together, एकट्ठा कर, to collect, bring together.

एकदम सँ (ایک دم سے) (*Sal.* 20) at once.

एकरार, (اقرار) an admission, confession.

एकसर, *adj. & adv.* alone.

एकहिँ. only one. The same. *Vid.* LXXVIII, 4, एकहिँ सभनि, they are all as one, *but the passage is obscure.*

एकादश, *num.* eleven. *Vid.* LXII, 1, The eleventh consonant, ट, which, preceded by क (*the first consonant*), becomes कट, a promise.

एकासि, *num. adj.* eighty-one: *Subst.* '81, the *Faslí* year 1281 (A D, 1873—74), *in which the Tirhut famine occurred*

एखन, एखनु, *adv.* now. एखनुक, of this time.

एको, only one, even one; एको न not one, none.

एगारह, *num* eleven

एत (1), एतकय, एतवा, *adj.* this much, so much; this many, so many: एत दिन, so many days, so long

एत (2), एतय, *adv.* here.

एतवा = एत (1) *q. v.*

एतहिँ, *adv.* here.

एतेक, एतैक, *adj.* this much, = एत (1) *q. v.*

एने, *adv.* hither. एने आबह, come here.

एलौ, *irregular for* ऐलौह, *see* आ.

एह, एहि, *pro.* this, = ई.

एहन, (*fem.* एहनि), एहन सन, *adj.* such, so.

एहि, *see* एह.

एहेन, = एहन.

एहो, *pro.* this (*emphatic*), = इहो.

ऐ

ऐँट, *v. n.* to turn aside, twist one's body round.

ऐँठ (1), the leavings, *or* remains of a dish.

ऐँठ (2), *v. n.* = ऐँट *q. v.*

ऐँठल, *adj* wilful, obstinate; twisted.

ऐना (آئینہ), a mirror, a looking-glass.

ऐरावत, Airávat, Indra's Elephant.

ऐलहुँ, ऐलाह, ऐलौह *see* आ.

ऐसन (*fem.* ऐसनि) *adj.* such.

ऐह = एह = ई, this, *q. v.*

ओ

ओ (1), *a suffix frequently added to words, and having the meaning of* even, at all, also; *e. g.* सेओ, even that, किछुओ, anything at all.

ओ (2), *pro.* he; that.

ओ (3), *interj.* O!

ओआ, *for Braj* वा, *oblique form of* ओ (2) *e. g.* ओआ पर, on it.

ओआकिफ, (واقف), acquainted with, versed in.

ओँ, *conj.* and.

ओकर, *gen.* sing of ओ. (2).

ओछाब, *v. a.* to spread (a cloth, *or* a bed).

ओछाएब, the act of spreading.

ओजह, (وجه), reason, cause.

ओझराब, *v. n.* to be put in disorder, (of hair) to be dishevelled.

ओझराएब, disorder, disarray.

ओझा, a magician, a charmer ; a tribe of Bráhmaṇs. *Prov.* **ओझा बिबाह कैल, गामक सुख ला** (*of one who wedded an abandoned woman*) the ojhá married for the pleasure of the village.

ओझाइ, incantations.

ओँठघ, *v n.* to rest *or* lean upon. *also* **ओँठघि बैस.**

ओठ, the lip.

ओत (1), a screen, a curtain, any intervening object which obstructs the view.

ओत (2), **ओतय**, **ओतहिं**, **ओतऊँ** *adv.* there, in that place: *hence* "then and there".

ओताह, *see* **आ.**

ओदार, *v. a.* to skin, to flay. *Also* **ओदारि दे.**

ओदिन, *adj.* relating to that day. (**ओ**, that, *and* **दिन**, a day).

ओन, *adj.* own, peculiar. **ओनके ओन**, in proper shape. (*Sal. VII.*)

ओना, *adv.* otherwise.

ओर, limit, end, side, direction ; *hence*, the other side, or end. *In Vid.* XXXVIII, 5, *the night is represented as the Ocean, of which she could not see the* other side: 2. a face, an eye. *Often* **ओरा** *and* **ओरे** *for metre.*

ओरसिअर, (*English*) an overseer.

ओलाइति, (ولايتي) *adj.* English, European.

ओलाना, reproach, chiding.

ओसरवा, **ओसारा**, the outer veranda of a house.

ओहि, *pro.* = **ओ** that.

ओहो, *emphatic for* **ओहि**, *q. v.*

औ

औ (1), *conj.* and.

औ (2), for **ओ** (2) *q. v.*

औँघाब, *v. n.* to be sleepy, to doze. **औघाएल** sleepy.

औँघी, sleepiness, dozing.

औखध, a drug, medicine. (*Vid.* II, 10, **औखधो**, even from medicine).

औघट, *adj.* deserted. (*Vid.* V, 3.)

औताह, *see* **आ.**

औन्ह, *v. a.* to cover, to conceal; **औन्ह पड़ब**, *see* **पड़ब.**

औन्ही, a toe-ring with tinkling ornaments attached.

और, *conj.* and, also.

औरा, (**आमलक**), Emblic Myrobalan, the name of a tree.

औषध, = **औखध**, *q. v.*

क

कए, **कएल**, *see* **कर.**

कओ, *pro.* any one, some one. **कओ न**, no one.

कओन, *inter. pro. Adjectival, and Substantival*, who? what?

कँवल, a lotus.

ककड़ी, a cucumber.

ककर, ककरा, ककरँ, *see* **के**.

ककरऊँ, ककरो, *pro.* any one, some one, *also genitive of* **केओ**, any one, some one.

कक्का, a paternal uncle.

कखन. कखने, *adv.* when ?

कगत, (كاغذ), paper.

कगनिश्रा, the elevated bank of a river.

कगवा, = **काग**, *q. v.*

कंक, a beggar.

कंकण, कंगन, gold ; a bracelet, an anklet. *Prov.* **बर मरि गेल, कंगन ठासँ**, the bridegroom is dead, but the bracelets are still (worn by his widow).

कचहरी, an office, place of business, "cutcherry".

कचे, कचा, (*fem.* **कची**), *adj.* immature, unripe ; false, untrue. **कची बोल**, a falsehood.

कजलि, collyrium, a black dye for the eyes, *more usually* **काजर**, *q. v.*

कंचन, gold. **कंचन गिरि**, a mountain of gold.

कंचु, कंचुक, a woman's vest, *or* bodice.

कंजज, born in a lotus, Brahmá.

कट (1), a promise. *In Vid.* LXII, 1, *it is said to be composed of the first* (**क**) *and eleventh* (**ट**) *consonants.*

कट (2), *v. n.* to be cut. *The active form of this verb is* **काट** *or* **कटाव** *qq. v.*

कटनिहार, one who cuts, a reaper.

कटनी, the act of cutting. The quantity cut at one time, *or* in one task.

कटसरि, a necklace, a necklet.

कटहर, the jack-fruit tree ; *Prov.* **गाछ कटहर चोठ तेल**, *in order to eat jack fruit properly, the lips have to be oiled ; here, a man is alluded to, who is counting on his chickens before they are hatched, and the proverb means*, the fruit is still on the jack-tree, and yet he has already oiled his lips.

कटाव, *v. a. 3rd past*, **कटौलक**, *or* (*Musalmán*) **कटौलकै**: *cf.* **कट** (2) : to cut, to divide

कटाएब, the act of cutting.

कटाच, an ogle, a side-long look, a glance.

कटार, a knife, a dagger.

कटि, the loins, waist, hip ; *Prov.* **नब जोगी कैँ कटि मैँ जटा**, a new ascetic carries his matted hair on his loins. *i. e.*, does not know how to dress himself ; **कटि नहिँ चलैन्हि, केराक भार**, he can't move on account of the (weight of his own) loins, (and yet he attempts to carry a) load of plantains.

कटिते, कटैत, *see* **काट**.

कटु, *adj.* bitter ; *subst.* a bitter saying.

कटौलकै, *see* **कटाव**.

कठ, hard, difficult ; **कठ जीव**, hard to kill, *lit.* hard-lived.

कठिन, hard in substance : hard, difficult : (*of embraces*) strong, warm : distressed, in affliction.

कड़ड़ा, cow-dung, found in the forest, and not made into cakes, used for fuel. *See* **गोइठा, गोरहा, चिपरी**.

कड़ुरि, a plantain, a plantain tree: *noted for its softness, hence prov.* **कड़ुरि गाछ पर सितुआ चोख**, even a scraping shell is sharp enough to cut a plantain tree = kick a man when he's down.

कड़ुहर, (*Skr.* **कल्हार**), the water-lily.

कड़ु, (*fem.* **कड़ुइ**) *adj.* bitter, harsh: **कड़ुइ बैन**, a harsh saying.

कंटक, a thorn, a spine **कंटक माँझ**, in the midst of thorns.

कंठ, the neck.

कंठहार, a neck-lace.

कत, (1), *adj.* how much ?, how many ?, how great ? ; *hence* many, various, different.

कत, (2), *see* **कतय**.

कतए = **कतय**, *q. v.*

कतय, *adv.* where ? *In poetry, when there are more than one* **कतय**, *in one sentence, all but the first may become* **कत**. *Also indefinite*, somewhere, anywhere.

कतरवाह, one who cuts sugar-cane into small pieces, to feed a sugar-press.

कतऊ, **कतऊँ**, *adv.* anywhere, somewhere.

कते, **कतेक**, **कतेकाँ**, *adj.* how much ?, how many ?, *hence*, much, great many.

कते गोटेँ, *adj.* which of (two, *or* more) ?

कथा, a word, a story: a song.

कथी, **कथीँ**, **कथीला**, **कथिलै**, **कथीलय**, *see* **की**.

कदम, **कदंब**, a *kadam* tree.

कदली, a plantain, a plantain tree.

कदवा, mud, filth.

कनक, gold, **कनक गिरि**, a mountain of gold: *also adj.* golden.

कनखी, a side-long glance, a leer, ogle; *Prov.* **बुड़बक रसिया, अन्हार घर कनखी**, he *is* a fool of a lover; he ogles his sweetheart in a dark room.

कनगुरिआ, the little finger.

कनडेरिआ, (**कान** one-eyed, **डेढ़** one and a half), *adj.* having half-closed eyes. *Instr.* **कनडेरिएँ**, *adverbially ;* with half closed eyes.

कनपट्टी, the temple of the head.

कनवा, a narrow drain *or* channel for leading water from a main channel *or* **पैनि**.

कनसुपती, a square winnowing basket, with only three sides: the grain to be winnowed falling through the open side.

कनहा, (*fem.*, **कनही**) *adj.* one-eyed: *Prov.* **कनही बिलाइ कैँ घरे सिकार**, a one-eyed cat must hunt at home, *i. e.* those who can't go out of doors, must work at home. **कनही गाय कैँ बिन बथान**, a one-eyed cow seeks a separate enclosure, *i. e.* those in misfortune seek to be alone; **अन्हरा म कनहा राजा**, a one-eyed man is king amongst the blind.

कनिएक, *adv.* for a short time.

कनिक (1), *adj.* a little, small.

कनिक (2), **कनिका**, **कनिकेँ**, *see* **के**.

कनिसार, a furnace for parching grain, (**सार** = **शाला**). *There are generally one or two in a village, and the owner charges for the*

labour of parching; hence the prov. जौ जरि गेल, भार ला बान्हल गै, the furnace owner has overburnt my barley, and has tied me up for the fee, *i. e.*, adding insult to injury.

कनौक, कनेक, = **कनिक** (1), *q. v.* **कनेक चलब,** throbbing.

कनेश्रॉं, a damsel, a bride.

कनै, कनैत, &c. *see* **कान,** to weep.

कन्ठ = **कंठ,** *q. v.*

कंत, a beloved one, a lover, a husband: *adj.* darling, beloved, lovely. *Frequently* **कंते** for metre.

कंदर्प, the god of love.

कन्या, a damsel, a girl.

कन्हा, the shoulder.

कन्हैश्रा, *Braj.* a name of Krishṇa.

कपटी, deceitful, treacherous.

कपड़ा, cloth: clothes, a suit of clothes (*consisting of five articles. See Chrestomathy, p.* 19, *note*).

कपाव, *v. a.* to cause to tremble; *Prov.* **घर पैसब, जॉंघ कपाएब,** you would commit house-breaking (*Lit.* enter a house), and you have your legs trembling under you.

कपार, the forehead: fate.

कप्पा, a small kind of cloth worn by the poor round the waist.

कफ्फ, phlegm.

कबज (قبض), possession: a writing of receipt, a rent receipt.

कबंध, a headless trunk.

कबऊ, कबऊँ, *adv.* ever, at any time. **कबऊ न** never.

कबि, a poet.

कबित, कबित्त, a poem.

कबिराज, a king of poets. (*Vid.* XXVIII, 7. **कबिराजे** *for sake of metre*): a doctor.

कबूल, (قبول), the act of confessing, confession.

कमर, the waist.

कमरसायर, a carpenter's shop, in which both iron and wood-work are done.

कमरिश्रा (1), a blanket; *Prov.* **हम छोड़ी, औं कमरिश्रा छोड़े,** *a man was once bathing, and was caught by an alligator by his blanket, his friend called out to him to let go the blanket, but he could not as he was entangled in it, hence he exclaimed,* I'll let go the blanket, if it will let go me.

कमरिश्रा (2), one who wears a blanket, a labouring man.

कमरौ, a blanket: the fibrous substance of a jack fruit, in which the edible seeds are embedded.

कमल, a lotus. *The flower-bell of this aquatic plant is supposed to be continually haunted by bees. It is also supposed to only open in the day and to close itself at night, being thus the reverse of the* **कुमुद** *or Waterlily. Bees are supposed to be frequently imprisoned in the closed lotus bell during the night. It is frequently compared to a woman's eyes, face, hands, or feet. Common compounds are* **कमल कोष,** *or* **कमल कोष,** a lotus bell. **कमल नयन,** (*applied to a woman*) lotus-eyed.

कमल मुखि, (*fem. applied to a woman*) lotus-faced. कमल भमर, the lotus-bee, *i. e.* the lotus loving bee. *In Vid.* XLIII, 5, *Rádhá compares herself to a lotus flower withering in the bitter Ním basket of separation.*

कमला (1), Lakshmí, *the consort of Vishṇu; the latter became incarnate as Kṛishṇa.*

कमला (2), the river Kamlá in Tirhut.

कमलापति, the Lord of Lakshmí (*see* कमला) (1), *i. e.* Kṛishṇa.

कमवाव, *v. a.* to get weeding done: (*doubly causal*), to have a field weeded.

कमवाएब, the having a field weeded.

कमस्नर, *(English)* a Commissioner.

कमसलाह, (*fem.* ०लाहि), (كم صلا), untrue, not genuine.

कमाव, *v. a.* to weed a field: to serve.

कमाएब, the weeding of a field.

कमान, a bow, (the weapon).

कमार, a blacksmith.

कमासुत, a working member in a family, a bread-winner.

कमैनी, the act of weeding a field: a job of weeding.

कंपनी, *(English)* "the Company," the Government of India.

कंबल, कम्मर, कम्मल, a blanket. *Prov.* ज्यों भीजे त्यों कम्मल भारी, the more a blanket is allowed to become moist, the heavier it gets, *i. e.* delays are dangerous.

कय (1), *pro.* several, many.

कय (2), कयल, कयलनि, कयलन्हि, and कयलि, *see* कर (1).

कर (1), *v. a.* *The following forms are found.* 1 *Simp. Pres.* करौ: 2 *do.* कर and (*Pseudo-Skr.*) करसि: 3 *do.* कर, करे, करय, करु, *and* करथि॰ 2 *Imperat.* कर, करह (*Fem.* करहि) करऊ, करु, करू, करिए, करिऐ, and करिअ: 3 *do.* करथु: 1 *Fut.* करब: 2 *do.* करब, करबै: 3 *do.* करत, करताह: *Pres. Part.* करैत (*Fem* करैति), *and* करइत, (*F.* 67, *gives the Kanaují* करत): 1 *Past*, कैलऊँ, *and vulgarly*, कैलौ: 2 *do.* कैलह, कैलऊँ, कैल, *&c.*: 3 *do.* कैल (*Fem.* कैलि), कयल, कएल, कैलन्हि (कय॰, कए॰, *&c*) *and* कैलनि (कय॰, कए॰, *&c.*) *Indecl. Part.* करि, करौ, करिए, कै, कय, कए, कँ, कैकँ, *&c*: To do, to act, कि करब जप (*Vid.* LXXVIII, 4) what shall I do with silent prayer, *i. e.*, such prayer is useless, दूँस कर, to bite, मन कर, to desire: to commit (a crime): to make, अधिक कय (*Vid.* LI, 3.) making more, *hence* honouring, *cf. English "to make much of a person"*: to put, to take, गोद कर, to take in one's lap, दूरि कर, to put aside: to say, नहिँ नहिँ कर, (*Vid.* XXVIII, 5) to say "nay, nay". छन छन कै कँ, moment by moment. करै *or* करय चाह, to wish to do. करै or करय लाग, to begin to do.

कर (2), *(old. Instr., Vid.* XXXII, 1, करि) the hand. कर धर, to take the hand, (*as of a blind man*) कर तल, the palm of the hand, *also* under the hand: कर जोर to clasp the hands in submission, *or*

reverence : a tax : the hollow stalk of the *Muñj* plant.

कर, (3) *sign of the genitive case.*

करइत, *see* **कर** (1).

करजा, (قرض), a loan, debt.

करत, **करति**, **करथि**, **करथु**, *see* **कर** (1).

करधनी, a girdle.

करनैल, (*English*) a Colonel.

करपूर, camphor.

करब, (1) the act of making.

करब, (2) **करबै**, *see* **करब**.

करम, an action, a good action ; fate, *F.* 25, **करम भेल मिखड्डु**, fate became intolerable ; *Sal* VIII, **धरम करम नहिँ बचतै**, (our) fair fame will be destroyed, *lit* faith and fate will not escape : **धरम करम स**, *a form of oath*, by my faith and fate : **करम मँ लिखल अछि**, it is written in my fate.

करमछिन, **करमहीन**, *adj.* abandoned by fate, unfortunate.

करय, *see* **कर** (1).

करयबह, *see* **कराब**.

करसि, (1) *see* **कर** (1).

करसि, (2) dried cow-dung.

करह, **करहि**, *see* **कर** (1).

करार, (قرار), a promise.

कराब, *v. a.* (*causal*). *The following forms may be noticed.* 3 *simple Pres.* **करावे** : *Pres. Part.* **करबैत** : 2 *Fut.* **करयबह**, **करैबह** : *Past Part.* **कराओल**. To cause to do.

करि, **करिअ**, *see* **कर** (1).

करिआ, *adj.* black ; dark ; darkblue.

करिए, *see* **कर** (1).

करिऔंस, **करिआन्ह**, *adj.* blackish.

करिका, *adj.* black.

करिनबाह, one who irrigates with a *Karín* ; see **करीन**.

करी, *see* **कर** (1).

करीन, a spoon-shaped lever for irrigating fields.

करु, **करू**, *see* **कर** (1).

करुआरि, a rower.

करुण, *adj.* pitiful ; mournful.

करुणरस = **करुण**.

करे, **करै** **करैत**, **करैति**, *see* **कर** (1).

करैक, *F.* 26, *gen. sing. of* **करै** *oblique, verbal noun of* **कर** (1), *q. v.*, **भेाजन करैक थारी**, plates for eating, *lit.* of doing eating.

करोट, *adj.* lying on the side, *or* arm. **करोट खस**, to fall sideways.

करनफूल, **कर्णफूल**, a plant, the *Mimosa sirisha* : an ear-button.

कर्त्तव्य, *adj.* necessary to be done, proper.

कल, a hand = **कर** (2), *q. v.* ; **कल जोरि**, with hands clasped in submission *or* reverence.

कलकत्तेवाल, *adj.* of *or* belonging to Calcutta.

कलट्टर, (*English*) a Collector.

कलम, (قلم), a pen.

कला, beauty, brilliancy. *adj.* beautiful.

कलावत, (*fem.* ०वति), *adj.* possessing beauty, beautiful.

कलाल, a dealer in spirits.

कलित, *adj.* adorned.

कली, a bud, a young shoot.

कलेस, pain, trouble, suffering, a pang.

कलोल, a wave : joy, happiness : a noise.

कलौ, a meal: the main meal of the day: dinner.

कक्षर, a beggar.

कवाइत, (قواعد), parade of an army *or* regiment.

कस, *v. a.* to tie, to tie tightly, to bind.

कसब, the act of tying, a tie.

कसनि, a woman's bodice.

कसबिन, **कसबो**, **कसबीन**, (كسبي), a strumpet, a harlot.

कसरेस, a miser.

कह, *v. a.* *This verb is nearly regular. The following forms may however be noticed. Pres. Part.* **कहैत** & **कहइत** : *Past Part.* **कहल** : 3 *simple Pres.* **कहओ** : 2 *Imperat.* **कहिऊन** *for* **कहहून्हि**, **कऊ**, *&* **कहू**, *Indic. Part.* **कहि** To speak, to say, to tell. *Vid.* XXXI, 2, **कहिअ न जाए** *for* **कहल न जाए**, it has not been said, is untellable. *Vid.* XXXIII, 5, **कहिअ न पारिअ**, I cannot tell. **कहिअ** *is an old form of the past participle closely connected with the Prákrit ppp.* **कहिओ** : *it is here used in the sense of a verbal noun. In Vid.* XXXIV, 7, **ताहि कहय किअ बाधे**, what hindrance is there in telling it, **कहय** *is for the oblique verbal noun* **कहे** *in the locative case. See gram.* § 189 3. *Sal.* XIII, **चोरोक हाल कहि देब**, I will tell the facts of a theft, **कहि दे**, *meaning* to tell, *cf. id.* XXI, **जबाब कहि दे**, to answer. **कहे लाग**, (*id.* XIV,) to begin to say.

कहइत, *Pres. part. of* **कह**, for **कहैत** *Vid.* XXXII, 4, **कहइत**, *Instr.*, by relating, *or* betraying (a secret)

कहब, the act of speaking, speech, a saying.

कहय, *see* **कह**.

कहल, the act of speaking. *Sometimes emphatically* **कहलो** even the telling.

कहाँ, *adv.* where? **कहाँ लागि**, how far?

कहिअ, see **कह**.

कहिओ, **कहिओ बेरि**, *adv.* ever. **कहिओ न**, never.

कहिनी, speech, a saying; a word, a tale: news.

कहिऊन, *see* **कह**.

कऊ, *see* **कह**.

कऊँ, old and poetical sign of the accusative, *as in F.* 8.

काँ, old case sign of the accusative.

काँकरि, a cucumber. *Prov.* **एक हाथक काँकरि, नौ हाथक बीआ** a cucumber only one cubit long has an offspring nine cubits long, *(cf. the parable of the seed of mustard).*

काँख, the armpit.

काँच, **काँचे** (*Sal.* 2, & 16), immature, unripe, raw; fresh, green.

काँचन, gold.

काँची, the mucus of the eye.

काँट, a thorn, a spine.

काँटी, a peg, spike.

काँति, beauty, (= **कांति** *q. v.*)

काँध, the shoulder.

काँप, *v. n.* to shake, to tremble.

काँपन, the act of shaking: trembling.

काँपब, = **काँपन**, *q. v.*

काग, (*fem.* **कागि**), *or* **कगवा** (*fem.* **कगिया**), a crow, *which is in poetry taken as the type of a black bird with a harsh voice; in contradistinction to the Koil. See* **कोइल**.

कागज, (كاغذ), paper; a written paper, a document.

कागा (*Mars.* 1,1) = **काग**, *q. v.*

काच, **काच कौच**, mud, filth.

काछ (1), *v. n.* to make excuses, to excuse oneself.

काछ, (2) a small cloth worn tightly round the hips and passing between the legs, tucked in behind. *Sal.* 17, *&* 20, **काछ लगा**, to tie such a cloth.

काछु, a tortoise.

काज, (*frequently* **काजे** *for the sake of metre*), what must be done, duty, **नीक काज** virtue; the necessity of using, business, *Vid.* XXXVIII, 7, **आगिक काज**, fire must be used, there is work for fire to do; object, desire, *Vid.* XXV, 1, **नहिं होए काज** your object *or* business will not be accomplished: reason, *Vid.* IV, 2, **बिनु काज**, without reason: use, usefulness, **कोन काज**, of what use? **कोनो काज**, of any use: work, action, *Vid.* XXIV, 3, **काज सखी सँ** on account of the action and her friends, on account of the nature of the deed and the presence of her friends.

काजर, soot, lampblack: collyrium, a dark unguent for enhancing the brilliancy of the eyes.

काजुल, a working member in a house; a bread-winner.

काट, *v. a. The regular pres. part. would be* **काटैत**, *Sal. however gives* (XI) **कटैत**, *& curiously enough* (XX) *the Bangálí* **कटिते**, *which is so far as I am aware an isolated example of the form*, to cut, divide: to cut off: (*in Arithmetic*, to deduct, subtract, *Vid.* LXIII, 3, **चलिस काटि चारि**, having deducted four from forty. *id.* 5, **साठि काटि दस**, having deducted ten from sixty. *Sal.* XI, **सन्ह काट**, to dig a burglar's mine *or* hole. *id.* **काटै लाग**, to begin to cut.

काटब, the act of cutting, &c.

काटा, *adj.* bitter, astringent.

काठ, wood; a plank.

काड़ा, an anklet.

काढ़ावना, (*Skr.* **क्वथ्**), *v. a.* to boil, stew, digest.

काढ़ावनाएब, the act of boiling, &c.

कात, a side, a direction: a border, a margin.

कादब, **कादो**, **कादौ**, mud, filth.

कान, (1) *v. n. Pres. Part.* **कनैत**, to cry, to weep

कान, (2) the ear. *Vid.* XXII, 1, **कान सुनलि** *for* **कान सँ सुनलि**, I heard with my ears. *Vid.* LIII, 2. **काने**, *for sake of metre.*

कान, (3) *adj.* one-eyed, blind of one eye. *cf.* **कनहा** & **काना**.

कानन, a wood, a grove. *Vid.* LX, 1. **कुसुमित कानन**, the wood is full of flowers; *where Rádhá compares herself to a flowery grove; see* **कुसुमित**.

कानब, the act of crying, *or* weeping.
काना = **कान,** (3) *q. v.*
कानि, anger.
कांति, beauty, loveliness.
कान्ह, (1) a name of Krishṇa: *Hence in general,* a beloved one.
कान्ह, (2) the shoulder.
काम, *Instr.* **कामँ,** love, desire: the god of love, *who is considered a model of manly beauty.*
कामदेब, the god of love, *see* **काम**
कामधेनु, a fabulous cow, supposed to milk whatever the milker desired. (*Vid.* XVI, 8), *her husband is the bull which S'iva rides, see* **पति, ना पति,** & **फल.**
कामिनि, a lovely woman; a pretty girl: a darling.
कायथ, a man of the Kayasth class.
कार, कारज, a deed, action; business.
कारन, a reason, a cause; **कोन कारन,** why.
कारनी, a patient, a sick man. *Prov.* **बैदक घोड़ कतऊँ बे कारनी चले,** does a doctor's horse move unless there's a patient? [ugly.
कारि, *adj* black, dark, dark blue;
कारिकठ, कारीकंठ, *or* **कारी कंठ** one having a dark blue neck, *an epithet of S'iva:* the name of the nephew of Salhes (*Sal.* XX.)
कारि कमल, कारी कमल, a kind of lotus having a dark-blue flower. (*Skr.* **नीलोत्पल.**)
कारी=कारि, *q. v.*
कार्तिकेय, a name of Skanda, the god of war.
काल, (1) time, death, destruction.
काल, (2) (*F.* 19), = **अकाल,** a famine
काल कूट, name of a deadly poison swallowed by S'iva at the churning of the ocean.
काल्हि, *adv.* to-morrow, yesterday.
काहि, काही, *see* **के.**
काऊ, *Pro.* any one, some one.
काहे, *see* **के.**
कि, *see* **की.**
किअ, *adv.* why?
किए, *Inter. pro.* what? = **की,** *q. v.*
किऐक, *adv* why? **किऐकत,** because.
किंकिणि, that which tinkles, *i. e.,* a girdle of bells: an anklet.
किछिओ, *pro.* anything at all.
किछु, *pro.* anything, something. **किछु न,** nothing.
किन, *v. a.* to buy, to purchase, *but see* **कीन.**
किनब, the act of buying, *or* purchasing, *see* **कीनब.**
किरन, a ray, (of the sun or moon).
किरपा, pity, mercy.
किरपाल, *adj.* pitiful, merciful.
किरिआ, an oath; *a most solemn oath is on one's son's head, and a liar will only take this oath when he has no son, hence the proverb,* **घर मँ बऊ न, बाहर बेटा किरिआ,** He hasn't even a wife in his house, and, abroad, he swears by his son's head
किरिआमंत, *adj.* performing all necessary religious actions, *hence* reputable, of good repute.
किरिन = **किरन,** *q. v.*
किला, किलय, किले, *see* **की.**

किल्ली, a door-bolt: a wedge.

किसलय, a sprout, a shoot: a tendril.

किसान, a cultivator: a field labourer.

की, **कि**, *or* **किए**, (1) *interrogative pronoun, adjectival & substantival. As a substantive, it has a declensional or oblique form* **कथी**, *whence are forms like the instrumental* **कथीँ**, *and ablative* **कथी सँ**. *With the preposition* **ला**, **लै**, *or* **लय**, *properly the indeclinable participle of* **लं**, to take, *it forms a dative* **किला**, **किलै**, **किलय**, **कीला**, **कीलै**, **कीलय**, **कथीला**, **कथीलै** *or* **कथीलय**, *meaning* why? *which is the usual form of this adverb in Maithilí:* What?

की, *or* **कि**, **किए**, (2) **कीआ**, *or* **किऐक**, *q. v., adv.* why? *also used as a simple particle giving an interrogative force to a sentence. E. g.* **तैँ कि तनिक गन जाए**, are therefore his good qualities lost? *Vid.* XLII, 4.

की, *or* **कि**, (3) *conj.* either: or. **कि** ... **कि**, either ...... or, **नहि** ...... **कि नहि**, neither .... nor.

की *or* **कि**, (4) *conj.* that: *often used after a vocative expectantly, introducing a direct statement; the words* "I say" *being understood. In this sense usually not translated. E. g.* **रे बटोहिआ कि तोँही मोर भाई**, O wayfarer, you are my brother, *Vid.* LXXIX, 9.

कीआ, (1) *adv.* why?

कीआ, (2) a box for holding vermilion.

कीँच, **कीच**, mud, filth = **काच**, **काच कीच**, *q. v.*

कीड़ा, a worm.

कीन, *v. a.* to buy, to purchase. *Vid.* LXXIX, 11 **कीनय** = **कीनै**, (tell him) to buy.

कीन्ह *Braj.* for **कैलन्हि**, *see* **कर** (1).

कीर, a worm; a parrot.

कीरत, fame, glory

कीरा = **कीड़ा**, *q. v.*

कीर्त्ति = **कीरत**, *q. v.*

कुइयाँ, a well.

कुँड़, a pot: **तेल कुँड़** *(Letter)* oil and pots, *hence* means of subsistence, necessaries of life.

कुकर, a dog: *Prov.* **कुकरक पेट घी न पचे**, *ghi* will not digest in a dog's stomach, (but is thrown up), *i. e.*, never trust a secret to a fool.

कुंकुम, a hollow globe of Sealing-wax filled with red powder, which Hindus throw at each other during the *Holí* festival. On striking any one they burst, & cover him with red powder. *A woman's breasts are frequently compared to them.*

कुच, a woman's bosom or breasts, *compared frequently to cocoa-nuts, golden mountains, or the Kunkum, see* **कुंकुम**.

कुंज, an arbour, a bower: *hence (Vid.* LX, 1) a lonely place: *(a woman in her courses abstains from any kind of intercourse with men, being unclean).*

कुंजी, a key.

कुट, *or* **कूट**, *v. a.* to pound, grind; *Prov.* **घर मैं धान नहि बीबी कुटतीह**

चूड़ा, she has not even paddy in her house, and the lady would pound (expensive) *chúṛá, i. e.*, do an impossibility.

कुटकी, a small kind of sandfly = मेाम चट, *q. v.*

कुटान, the act *or* profession of pounding grain; *Prov.* माय करैन्हि कुटान पिसान, बेटाक नाओं दुर्गादत्त, the mother gets her living by pounding & grinding grain, and has called her son Durgádatta *(a name only affected by rich people).*

कुटिश्रा, a slice, a portion.

कुटिल, *adj.* twisted: curling.

कुड़िश्रा, *v. n* to itch.

कुड़िश्राएब the itch, itching.

कुड़िश्राएल, itchy.

कुड़रा, कुड़्र, a mouthful: the act of rinsing the mouth.

कुंडल, an ear-ring.

कुंद, a shrub with a small white flower, the double Jasmine.

कुबजा, कुबजि, name of a hump-backed woman, befriended by Krishṇa.

कुबड़, कुबड़ाह, *adj.* (*fem.* कुबड़ि, कुबड़ाहि), hump-backed.

कुमकुम = कुंकुम, *q. v.*

कुमरि, a daughter = कुमारी.

कुमार, a boy, a son, a prince राज-कुमार, a Rájpút.

कुमेटी, (*English*) a committee.

कुमारि, कुमारी, a girl, a daughter, a princess.

कुमुद, कुमुदिन, कुमुदिनि, the water lily. *A flower which is supposed to open only under the rays of the moon, and to remain closed during the day time. It is hence frequently contrasted with the lotus, see* कमल.

कुंभ, a water jar: the forehead, गज कुंभ, an elephant's forehead.

कुंभकरण, कंभकरन, Kumbhakarṇa, the brother of the demon Rávaṇa.

कुंभतनय, *Lit.*, the son of a pitcher. Name of the celebrated saint Agasti, *or* Agastya. *He is said on one occasion to have swallowed the ocean, which is hence called his food.* (*Vid.* XVI, 6).

कुम्हड़, कुम्हड़ा, the sweet pumpkin.

कुम्हरा, a man of the Kumhár *or* potter caste; *Prov.* निचिंत सूते कुम्हरा, मटिश्रा न ले जाय चोर, a potter sleeps secure, for no one will steal clay, *i. e*, *Vacuus viator.*

कुम्हार, (*Fem.* कुम्हैनि) a potter: *Prov.* तेली बैल ला कुम्हैनि सती, for the sake of the oilman's ox the potter's wife becomes *suttee, i. e.*, she interests herself in other people's affairs. See कुम्हरा.

कुम्हिलाव, *v. n.* to blossom.

कुम्हिलाएब, the act of blossoming.

कुरथी, a kind of pea or vetch which seeds in December; *(Dolichos biflorus).*

कुरी, the act of rinsing *or* washing the mouth: *cf.* कुड़्र.

कुल, a family, a race.

कुलजानि, *adj.* born in a family. (*Vid.* LXXX, 2) ककर कुलजानि, born in whose family?

कुलिश, the thunderbolt: adamant.

कुश, the *kus* grass.

कुशल, *adj.* in good health. *More usually subst.* welfare; (*Letter*) **कुशल क्षेम**, welfare.

कुसिआर, the sugarcane.

कुसुम, a flower, a blossom: a woman's courses.

कुसुमाकुल, a collection of flowers.

कुसुमित, flowery: *(of a woman)* in courses. *In Vid.* LX, 1, *there is a play on the double meaning of the word, see* **कुंज** *&* **कानन**.

कुसेाथर, *v. n.* to spread *kus* grass. **कुसेाथरि दे** to make a bed of *kus* grass by the side of some sacred spot, vowing not to leave it until one's boon is granted by the gods.

कुह, mist, fog.

कूँजि = **कुंजी**, *q. v.*

कूट, *v. a.* to grind, pound, see **कुट**.

कूद, *v n.* to leap, jump; *Prov.* **बैल न कूदे, कूदे तंगी**, a bullock does not leap, but his load does.

कूप, a small dug well with no masonry about it; *Prov.* **गंगा अछैति कूपक देाहाइ**, when he has the Ganges close to him, he bewails the want of a well, *i. e.*, the more we get the more we want.

कूर, a heap of dried grass: sweepings, dung.

कूरी, gargling; *cf.* **कुड़र, कुरी**.

कूल, a family = **कुल**. *q. v*

कृतार्थ, *adj.* having one's wishes satisfied.

कृपा, pity, mercy.

कृपागति, *epithet of Rám*, the path of mercy.

कृष्ण, the god Kṛishṇa, *whose amours with* Rádhá *are described by* Vidyápati.

कृपिन, a miser. *Prov.* **कृपिन केाटली, स्नानभग, दूनू एक समान-डलैत मँ सुख उपजात, घैँचत निकसत प्रान**, *which will not bear translation.*

कृषि, cultivation; a field.

के, (1) *interrog. pronoun. (nom.* **के**, *acc.* **कनिका, काहि, ककरा**, *or* **केकरा**; *Instr.* **कनिकेँ ककरेँ**, *or* **केकरेँ**; *gen.* **कनिक, ककर**, *or* **केकर**; **कहे** *is sometimes found for* **काहि**): who? **काहि** *adverbially*, why?

के (2) *for* **कँ**, *q. v.*

केअओ, even any one *emphatic form* [*of* **केओ**.

केओ, केन, केदुअ, *indef. pro.* some one, any one, **सभ केओ**, every one, all, **केओ न**, no one. (*Vid.* XIII, 2) **पुरब सुकृत फल केदुअ पाओत**, (if) any one will obtain the fruit of former virtuous acts: some one, a certain one, (*Vid.* LXVI, 9,) **केओ कहसीतल चंदा**, there are some who call the moon cool: **केओ** .... **केओ**, some .... others: one .... another.

केआरी, the bed of a garden.

केओला, name of king Bhím Sain's fort, (*Sal.* XIX.)

कँ, sign of the accusative case.

कँत, a whipping, flogging, caning.

केतना, (*Hindí* **कितना**) *F.* 30, how much?

केदली, a plantain fruit, *or* tree, *see* **कड़रि**.

केदुअ, some, any one; see **केओ**.

केम, (1) *adv.* why.

केम, (2) ***interrogative indefinite pronoun***, any one ?

केवल, *adv.* only.

केर, sign of genitive case.

केरा, a plantain, *see* कडुरि.

केल, *v. n.* to play, sport ; to caress, to dally.

केलब, dalliance.

केला, a plantain, *see* कडुरि.

केलि, (1) play, sport; caresses, amorous dalliance.

केलि, (2) *Indecl. part. of* केल, *q v.*

केवाड़, केवाड़ी, a door, *as distinct from* दुआर, a doorway. *The word for* door *is* केवाड़, *and never* द्वार *or* दुआर. (*Vid.* XXVIII, 3) बजर केवाड़ लगाए दे, to fasten a door tightly ; (*Vid.* LXXVII, 1) केवाड़ खोड़ाएल, he opened the door; (*Sal.* XIII,) केवाड़ खोलि, having opened the door.

केवल = केवल, *q. v.*

केश, केस, hair. केस पास, केसक पास, a head of hair, locks of hair.

केसर, a fragrant kind of flower: a filament, hair.

केहन, *adv.* what like: how, why ; (*Vid.* LXXXI, 1) तनिक केहन बिबाह, how can there be a marriage to him, how can he get married.

केहुनी, the elbow. केहुनीक नीचा the forearm.

केहेन = केहन, *q. v.*

केहरि, a lion.

कै (1), the sign of the accusative case.

कै, (2) *adj.* how many.

कै (3) *see* कर (1 .

कैं, the sign of the accusative case.

कैंची, a pair of scissors.

कैतुक, curiosity, interest.

कैनिहार, a doer.

कैल, कैलके, कैलन्हि, कैली, *see* कर (1).

कैसे, *adv.* how ?

को (1) (*F.* 59, *&c.*) sign of accusative (*Hindí*).

को, (2) (*F.* 35, *&c*) *Hindí inter. pro.* = के, (1) *q. v.*

कोइ, *pro. indef.* = केओ, (*for Hindí* कोई).

कोइरी, (*fem.* कोइरिनि) a man of the *Koirí* caste; *Prov.* कोइरी कुम्हार बास न पावे, बाभन आँटा भन, a Bábhan demands (and gets) wheaten flour, in a house where a Koirí or a Kumhár will not get even a lodging; ब्राह्मन नाचे कोइरी देखै, a Bráhmaṇ dances, and a Koirí is looking on, *i. é.*, things are topsy-turvy.

कोइल, (*fem.* कोइलि) the Indian cuckoo. *The song of this bird is supposed to be an incitement to love, cf.* काग

कोइला, charcoal.

कोउ, *indef. pro.* any one, some one.

कोकिल = कोइल, *q v.*

कोख, a treasure, (*Vid.* XVI, 6), *the treasure of the pearl-oyster is the* pearl. *See* तनय, बसन, *and* कुंभतनय: a receptacle: ***cunnus:*** the womb: the bell of the lotus.

कोटि, a *kror*, ten millions, 10,000,000: *hence*, innumerable: कोटिहुँ, even by ten millions.

कोठी, a grain-chest.

कोड़, *v. a.* to dig. *Prov.* **खेत भासे घारि कोड़ौ**, the field is flooded, cut its boundary embankments, *i. e.*, passion must have a vent.

कोढ़ि, a leper: *adj.* lazy.

कोढ़िया, leprous; a leper: lazy.

कोढ़ी, leprosy. *Also adj.* leprous.

कोतवाल, a watchman, a *chaukídár*.

कोतवाली, the beat of a *chaukídár*, the district for which a *chaukídár* is responsible: the office of a *chaukídár or* watchman: the pay of a *chaukídár:* the subscription *or* tax paid by the members of a community to pay a *chaukídár*.

कोदारिवाह, a worker with a *kuddálí*, (*see* **कोदारि**) a digger.

कोदार, **कोदारि**, a *kuddálí*, a kind of hoe *or* mattock *used for digging*.

कोदेा, a small cereal grain, *Paspalum scrobiculatum*, which ripens in the autumn.

कोन, *interrog. pro.* (*usually adjectival*) what? who?

कोना, *adv.* how?

कोनेा, *pro.* any.

कोप, anger, rage. (*Vid.* XLII, 1), **कोपऊँ**, even in anger. [ful, delicate.

कोमल, *adj.* tender, youthful, grace-

कोमलै, youthfulness.

कोर, a boundary line: the lap; *Prov.* **कोर मँ नेना, नगर मँ सेार**, the boy is in his mother's lap, and they are crying search in the city.

कोरट, (*English*) the Court of Wards.

कोरा, the sloping bamboos which form the main body of a roof, crossed and held together by horizontal *battís* (*see* **बत्ती**).

कोला, a plot of land, a subdivision of a field. **के कोला छैक**, how many plots are there (in that field)?

कोल्ह, an oil-press; *Prov.* **टेल खरी खाय नहिँ बरदा, कोल्ह चाटे जाय**, the bullock won't eat oil-cake, when it is given to it, and yet goes and licks the oil-press; stolen goods are sweet.

कोस, a *kos*, two miles: *Prov.* **कोस ला मारि**, (men dispute) about (the distance in) a *kos*, (and come to) blows, *i. e.*, what dire events from trivial causes spring: (*Sal.* XI) **दुइ चारि कोसक बीच सँ**, from a distance of two or four *kos:* (*id.* 12) **चारि कोसक तर दै**, having passed over four kos.

कोष = कोख, *q. v.*

कोह, a pond, a tank. The water of a tank: *an old word not used now-a-days except in women's talk.*

कोहबर, a bridal chamber.

कोहा, (1) a kind of small earthen pot.

कोहा, (2) *v. n.* to splash (*of water*). *An old word, not used in common talk.*

कोहाएब, a splash.

कौआ, a crow (the bird): **कौआ उड़ान**, the flying of a crow, a straight line, "as the crow flies."

कौखन, *adv.* at any time.

कौड़ि, a cowrie, a small shell used as money: money.

कौतुक, joy, pleasure, enjoyment.

कौन = कोन, *q. v.*

कौनि परि, on whom?

कौने, *adj. pron.* = **कोन**, *q. v.*

कौर, (*Skr.* **केवल**), a mouthful.
कौसल, skilful, clever.
कौस्तुभ, a marvellous jewel, produced at the churning of the ocean, and suspended on Kṛishṇa's breast.
क्या, (*F.* 59) (*Hindí*), why?
क्योट, a man of the Kaivarta *or* fisher caste.
क्रिपा, mercy, pity.
क्रिपाल, *adj.* merciful, pitiful.
क्रीड़ा, sport, play: sexual intercourse.
चण, a moment, an instant.
चत, a wound.
चति, loss, damage.
चय, destruction.
चेम, *v. a.* to pardon; *cf.* **छेम**.
चेमब, the act of pardoning, pardon.

ख

खएबा, *oblique form of* **खाएब**, *q. v.*
खखड़ी, chaff.
खग, a bird: a star.
खगपति, the lord of birds, Garuṛ: the lord of stars, the moon; the son of the moon (*Vid.* XVIII, 7) is the pearl.
खग्गी = **खागी**, *q. v.*
खंजन, a small kind of wagtail (*Motacilla alba*), *to which the pupil of the eye of a beloved one is frequently compared.*
खटतुरस, *adj.* slightly acid: sour-sweet.
खटर, a rattling sound.
खटाई, acidity: dried unripe mango chips.
खटाक, *adv.* immediately, on a sudden.
खटिया, a small bed, a cot; a bed, a couch.
खटिक, chalk.
खट्टा, *adj.* acid, sour.
खड़ही, a long stiff kind of grass, used as the substratum for thatches.
खड़, **खढ़**, any kind of grass, more especially a long kind of thatching grass.
खंड, a division, a piece: a country, a continent. *Added to numerals expletively, e g.*, **एक खंड**, one. **सात खंड**, seven (*Sal.* XII.).
खंडित, *adj.* divided, broken.
खत्ता, a hole; a ditch, a moat.
खद्दा, **खद्दी**, a ditch; *cf.* **खाधि**.
खन, a moment: a time. *Frequently added to form adverbs of time,— e. g.*, **जखन**, when, **तखन**, then: *used adverbially*, **खन** ...... **खन**, at one time .... at another time.
खनती, a hoe;—*an instrument commonly carried by* naṭs, (*Sal.* XVII).
खंधक, (خندق), a pit.
खपड़ोइया, the skull, a skull.
खप्पा, a cover.
खबरि, **खबरिया**, (خبر), news, a message.
खंभा, a pillar, a post, the post of the lever of a well, *see* **ढोल**, **उबहनि**, **कौप**, *and* **ढेंकल**.
खम्हा = **खंभा**, *q. v.*
खम्हेली, (*dim.* of **खंभा**), a small post.
खरचौ, (خرچ) money for expenditure; *Prov.* **घर खरचौ त सूतौ निचिंत**, when there is money in the house, you may sleep without care.
खराओँ, **खराओनि**, **खराम**, a wooden slipper, a patten.

खरिश्रा, *adj.* salt.
खरिद, (خرید) *adv.* bought, purchased.
खरिहान, a threshing-floor.
खरी, chalk.
खरेहा, a hare.
खलिश्रा, *adj.* empty ; *Prov.* **खलिश्रा हाथ मुह नहिँ पैस**, a man does not lift an empty hand to his mouth.
खवास, (خواص), a male servant ; *Prov.* **चोरक संग चोर, पहरूक संग खवास**, with other thieves he is a thief, but in the presence of the watchman, he is simply a servant.
खस, *v. n.* to fall, to fall down, to stumble. *The usual word for* " to fall," *in Maithilí with or without* **पर** *or* **पड़**, *e. g.*, **खसि पड़ब**, " to fall down" = *the Hindí* **गिर पड़ना**. *The Past Part. is used idiomatically in the phrase* **बेर खसल**, it is the afternoon.
खसन, **खसब**, a fall, the act of falling ; *Prov.* **खसनेँ न लजाय, हसनेँ लजाय**, a man is not put to shame by falling, but by being laughed at.
खसा, a kind of coarse muslin.
खसाव, *v. a.* to cause to fall, to knock down : to toss about : to pitch a tent, **डेरा खसाश्रोल** (*Sal.* X), **डेरा खसाए देल** (*id.* 18).
खा, *v. a. Past Part.* **खाएल**. **खाश्रोल** is rare and incorrect, 1 *retro. cond.* **खैतहुँ** : to eat ; to receive (punishment, abuse, &c.) ; to enjoy.
खाएब, (*obl.* **खएबा**) the act of eating. **खएबाक जोग**, fit to eat.
खाज, an eater.
खाएल, *Past Part. of* **खा**, eaten.
खाँचो *or* **खाँभो**, a basket.
खाँजो, a net for holding mangos *or* other fruit.
खाकी, a beggar.
खागि, lack, want.
खाट, a bed, a couch.
खाढ़ी, a staircase.
खाता, a ditch, a moat.
खातिर, (خاطر), *prep.* for the sake of.
खाधि, a pit, a ditch ; *cf.* **खड्डा**.
खाधुर, a heavy eater.
खान, a heap ; *often used in the sense of the indefinite article, e. g.* (*F.* 49) **कौन्ह कुमेटी खान**, they made a committee.
खानातलासा, (خانۂ تلاش), a house-search : the searching of the house of a suspected thief by the police.
खानि, an excavation, a mine.
खाप, a cover : a tenure of land in which rent is paid in money.
खापरि, half a broken pot, used as a platter for eating from, *or* for parching grain.
खाविन्द, (خاوند) a mistress.
खाम्ह, **खाम्हो**, a pillar, a post.
खाय, (*oblique verbal noun 3rd form of* **खा**) the act of eating ; *Prov.* **बुड़बक मीयाँ, बकरी खाय गँ राकस**, the Míyã́ is a fool, he gobbles goat-flesh like a goblin.
खास, **खासा** (*F.* 69), (خاص), special : chief, preeminent.
खिखिर, a fox ; *Prov.* **छोट खिखिर के मोट नांगड़ि**, small foxes have thick tails.
खिचड़ी, (*Skr.* **कृशर**, *Pr.* **किसरो**) a vegetable pottage.
खिड़ाव, *v. a.* to spread, to extend ;

नजरि खिड़ाव (*Sal.* VII), to extend one's vision, *i. e.*, to gaze in all directions.

खिड़ाएब, a scattering.

खिन्न, *adj.* wasted away; thin, lean.

खिसिआ, *v. n.* to be fretful; to be enraged; to be angry.

खिसिआएब, fretfulness; rage.

खिसिआएल, (*Past Part. of* **खिसिआ**), fretful, angry.

खिसिआह, (*fem.* **॰आहि**) *adj.* ill-tempered, fretful, peevish.

खीँचड़ि = **खिचड़ी**, *q. v.*

खीरि, rice-milk.

खीस, anger.

खुजल, *adj.* open: (*of a sword*) drawn (*Mars.* I. 4).

खुटा, a peg, a post; *Prov.* **खुटाक बलेँ पड़ड़ु चिकर**, the buffalo calf lows on account of the firmness of the peg (to which he is tied).

खुन, *v. n.* to be engaged.

खुबसुरति, (خوب‌صورتی), beauty.

खुरी, the hoof of an animal: *cf.* **खुर**.

खुसी, *adj.* (خوشی), delighted, glad, happy: contented = **खूसी**.

खुहरी, splinters of wood for fuel.

खूँटी, **खूटी**, an ear-ornament.

खूब, (خوب), *adv.* well, very, very much.

खूर, the hoof of an animal: *cf.* **खुरी**.

खूसी, (خوشی) *adj.* pleased.

खेड़ही, **खेढ़ी**, *Mung (Phaseolus mungo)*, a kind of kidney-bean which ripens in the spring.

खेत, a field: husbandry, *Hindí Loc* **खेतहिँ**, in the field (*F.* 12.)

खेतमास, **खेतमासु**, (*Skr.* **माष**), a kind of bean *(Phaseolus radiatus)*.

खेतहिँ, *see* **खेत**.

खेद, **खेध**, pain, suffering.

खेप, (1) *v. a.* to cause to pass by: to pass (one's time *or* life).

खेप, (2) a trip, *or* journey. The weight of luggage which can be carried at one time.

खेवनहार, **केवनिहार**, the punter of a ferry boat, *i. e.*, the man who punts: a rower.

खेलाव, *v. a.* 3 *fut. fem.* **खेलैती**, (*Ná.* 1), to cause to play, *or* sport, to play with: to dally. **खेलाए धमाउर** (*Sal.* VII.) they sported madly.

खेलाएब, play, sport: dalliance.

खेलाओन, **खेलौना**, a plaything, a toy.

खेवनह.र = **खेवनहार**, *q. v.*

खेसाड़ी, **खेसारी**, a kind of grain on which bullocks are fed, *hence Prov.* **तुरक तारी, बैल खेसारी, बामन आम, कायथ काम**, toddy is necessary for a Musalmán, *khesárí* for a bullock, mangos for a Bráhmaṇ, and service for a Káyasth.

खेवा, **खेवाइ**, ferry hire.

खेहार, *v. a.* to pursue; **खेहारने फिर**, to continue pursuing.

खेहारब, pursuit.

खै, a pit, a trench.

खैँक, a hedgehog.

खैच, *v. a.* to pull, to draw, to drag.

खैतउँ, *see* **खा**.

खैरात, (خیرات), alms.

खैलाह, (*fem.* **॰आहि**) *participial adj.* eaten.

खोइआ, a kind of conserve made from large dried mangos; *see* **आमिल**.

खोँइछा, the bark of a tree; a pocket, *or* bundle made by tying up the lower edge of a wearing cloth; *Prov.* बुड़बक कनेञाँ कैँ नौ आना खोँइछा, a foolish bride takes only nine annas away in her pocket (as a present) (*Sal.* IV) गहना खोँइछा बाँधलि, she tied up her ornaments in the hem of her garment.

खोँता, a bird's nest.

खोँप, a house, hut; a nest.

खोखस, the breast-bone.

खोखौ, the sound produced by clearing the throat.

खोज, *v. a.* to seek, to search for.

खोजब, a search.

खोड़स, *adj.* sixteen; (*Vid.* XXIII. 3), *there are sixteen* śringáras *or* graces, *see* शृंगार.

खोनाठ, hot ashes; *Prov.* खोनाठेँ पोखरि अमहाव, can you warm a tank by throwing hot ashes into it?

खोपड़ी, (*dim.* of खोँप) a hut.

खोर, a heap of grain.

खोल, *v. a.* to open, unloose, खोल दे, to release.

खोलब, the act of opening, *or* unloosing.

खोलाव, *v. a.* (*causal*), 1 *past fem.* खोलाओलि, 2 *past fem.* खोलौलिँह (*Sal.* XVII), to get a person released.

खोआ, one who eats much.

खौँतौ, a severe kind of fever.

ग

गए, (1) *interj. usually applied to women*; lo!

गए (2), the body; *Vid.* XIX, 3, गए साज, adornment of the body.

गए (3), *Hindí for* गेल, (*F.* 59), *see* जा.

गगन, the sky, atmosphere. *Vid.* XXXVI, 8, (*cf. id.*, XXXV, 2, गगन नकत) गगन तारा, the stars of the sky.

गंगा, the river Ganges. *Vid.* LXXVII. 2, *Skr. Voc.* गंगे, O Ganges.

गछवाह, a man who climbs trees.

गछिआ, a tree.

गज, an elephant.

गजबजाहटि, confusion.

गजराज, a name of Airávata, the elephant on which Indra rides, and which is therefore the king of elephants.

गजवाह, a netter of fish with a गाँज, *or* horn-shaped basket.

गंजन, a destroyer, one who destroys.

गड़, *v. a.* to fall, to be thrust into: *Prov.* कानक छले आँखि मेँ गड़ल काँटी, I was about to cry, when a peg was thrust into my eye, *i. e.*, I got something to cry for.

गड़बड़ाहटि, confusion.

गड़ाँस, a halbert, a pole-axe.

गड़िवाह, a *Gáṛíwán*, *or* cartman.

गढ़, (1) a fort, a fortress, a castle.

गढ़, (2) *v. n.* to melt, to be melted; *v. a.* to melt, to dissolve.

गढ़ब, melting, dissolution.

गढ़ाव, *v. a.* to have melted, to cause

to be melted; to have cast (*of ornaments etc.*), (*Sal.* III) गढ़ना गढ़ाव, to have ornaments made.

गढ़ाई, hire for making gold *or* silver ornaments.

गढ़ाएब, the act of getting anything melted, a melting.

गणक, an astrologer.

गत, *adj.* gone.

गतर, a limb (of the body).

गति, gait, a manner of walking: a refuge.

गत्ता, a pair of boards, *or* sheet of paper, for containing manuscripts.

गद्गद्, inarticulate utterance; sobbing; broken language.

गद्रि, a kind of autumn rice.

गद्हवा, गद्हा, an ass, a donkey.

गद्हिश्रा, a donkey-keeper; *Prov.* बाप गद्हिश्रा, पूत ब्रह्मचारी, the father is a donkey-keeper, and the son a saint.

गद्दा, a club, a cudgel.

गद्दी, *see* गद्दी.

गद्गद् = गद्गद्, *q. v.*

गद्य, prose; *as distinct from* पद्द *or* पद्य, verse.

गद्दी, गद्दी, a cushion, a seat; a throne.

गन, गण, a number, a mass: a sign of the plural, *e. g*, (*Vid.* XVIII, 27) तारा गन, the stars.

गनी, (غنی) *adj.* rich, (*F.* 72).

गप्पा, a tattler, a gossip.

गव्य, cow's milk.

गमन, the act of going, going.

गमाव, *v. a.* 2*nd Past.* गमौलह; to cause to go, to pass (time &c.), *e. g.*, राति गमाएब, to pass the night.

गमाएब, the act of passing (time &c.).

गमार, गमारी, गमाह, *adj.* inhabiting a village: rustic: a fool, foolish.

गमैश्रा, living in the village, tame (*opposed to* बनैश्रा, wild); *also* गमार.

गमौलह, *see* गमाव.

गंमड़ी, an early kind of winter rice, which ripens in sixty days (*hence also called* साठी), "*gumree.*"

गर, (1) *v. n.* to melt; to flow down.

गर, (2) the neck = गरा, *q. v.*

गरज, *v. a.* (*Kanaují* 3*rd Pres. F.* 3, गरजत है), to roar, to bellow, to thunder.

गरजब, a thundering noise.

गरहथा, putting the hand on the neck = गरद्निश्रा, *q. v.*

गरद्, noise; outcry.

गरद्नि, (گردن), the neck.

गरद्निश्रा, the act of a thrusting a person away by the nape of his neck.

गरदा, (گرد), dust.

गरब, a flowing.

गरबैतौ, (*fem.* गरबैतिनि) *adj.* proud (*Ná.* 3).

गरबंधन, the charmed ligature applied to a limb in a case of snake-bite.

गरभ, a womb: a fœtus: pregnancy.

गरमी, warmth: the hot season: venereal disease.

गरल, *adj.* lean.

गरस, *v. a.* to swallow.

गरसब, a swallowing.

गरह, a planet. (*Vid.* XVIII. 6.) there are nine planets, and this

number added to the number of the oceans,—seven, makes up the number of the graces—sixteen: see षोड़स.

गरा (1), **गर**, the neck; *Prov.* **ग कहैत गरा हाथ**, he told his servant to put his hand on so and so's neck and turn him out, but before he had got further than the **ग** of **गरा**, the attacked one came and put his hand on the other's neck, and turned *him* out, *i. e.*, the biter bit: *lit.* as he said "**ग**," he found a hand on his neck.

गराएब, a swallowing, a devouring.

गराब, to swallow, to swallow up, devour.

गरास, devouring, eating. (*Vid.* LXIII, 6 &c. **गरासे** *for sake of metre*).

गरीब, (غریب), *adj.* poor, wretched.

गरुआ, *adj.* heavy, weighty. *Subst.* any thing weighty: a serious fact: a weighty scandal (*Vid.* XLIV, 1).

गरुड़, name of a fabulous bird on which Vishṇu rides.

गरुड़ासन, he who sits on the bird Garuḍa; Vishṇu, who became incarnate as Krishṇ.

गरुहारि, *adj.* (*fem.*) pregnant.

गर्द, *see* **गरद**.

गर्दनि, **गर्दनिआ**, *see* **गरद०**.

गभिन = **गरुहारि**, *q. v.*

गवैआ, a singer, a minstrel.

गल्ली, a narrow road, a lane.

गवहा, (گواه), a witness; *Prov.* **चोर कँ गवहाक नहिं आस**, a thief puts no trust in witnesses (to get himself off, but in the speed of his limbs).

गवैत, *see* **गा**.

गस, *v. n.* to be tight, *see* **गासब**.

गसब, the state of being tight.

गह, *v. a.* to catch, to grasp: to embrace.

गहना, ornaments, jewelry.

गहब, the act of catching, *or* embracing.

गह्वर, a thicket, a forest.

गहिकी, (*fem.* **गहिकिनि**) a buyer, a customer; **कोइरिनिक घेघ, गहिकिनिक अनसोहात**, the goitre of the Koiriní disgusted her customer.

गहिड़, **गहीड़**. *adj.* deep, profound.

गहुम, wheat.

गाइ, **गाइँ**, a cow.

गाउनि, a songstress.

गाएब, the act of singing, a song.

गाओल, *see* **गाब**.

गाँइँ, a small village.

गाँओ, a village, a town = **गाम**, *q. v.*

गाँज, **गाँजी**, a horn-shaped basket for catching fish.

गाँजा, an intoxicating drug, Indian hemp.

गाँड़ि, the anus.

गाँती, a small child's cloak; *Prov.* **नाँती कैँ गाँती न, बिलाइ के जमा**, the grandson hasn't even a little cloak, while the cat has a court dress.

गाँथ, *v. n.* to be tied, to be knotted.

गाँथब, the state of being tied.

गाछ, a tree.

गाछी, a grove, a wood.

गाड़, *v. a.* to bury.

गाड़ब, a burying.

गाड़ा, a cart

गाड़ी, a cart.

गाणि, = **गँड़ि**, *q. v.*

गाढ़, *adj.* deep, profound.

गात, the body ; a limb.

गाद्दि, sediment of foul water.

गान, the act of singing, a song.

गाभ, the womb (of inferior animals, not of men).

गाभिनि, **गाभौनि**, a pregnant female.

गाम, a village, a town : *Prov.* **ई बुरिबक गाम कमैताह, जनिका रुखान न बसुला**, this fool (of a carpenter) would serve the village, where he has neither chisel nor adze : *said of one who undertakes to do a thing without possessing the means ; cf.* **गाँथी**.

गार, *v. a.* to wring (*clothes &c*), *Prov.* **नाँगट नहायत गारत कौ**, when a naked man bathes, what can he wring dry ; *i. e.*, it is of no use taking blood from a stone, *or* fining a beggar.

गारत, *(English)* a guard, barracks ; a prison.

गारौ, abuse, reviling.

गाल, the cheek.

गाव, *v. n.* (*old Eastern Hindí* 3 *Pres.* **गावथि**) '*Pres. Part.* **गवैत**, *Past Part.* **गाओल**, 2 *imperat.* **गाव**, **गावह** *&c.*, to sing ; **गावै लाग**, to begin to sing ; **गौत गाव**, to sing a song, *hence idiomatically*, to have nothing to do, to sit idly ; *Prov* **बाहरबाला खा गेल, घरक गावे गौत**, the visitors have 'eaten and gone, and the family of the house sits idly (*i. e.*, sits hungry, the visitors having eaten everything).

गावथि, **गावथिँ**, **गावे**, *see* **गाव**.

गास, *v. a.* to tighten, to contract. (*Vid.* XXXIX, 7) **उर गास**, to tighten the chest, to draw a long breath.

गाह, *v. n.* to sing, = **गाव**, *q. v.*

गित, a song = **गौत**.

गिद्दर, a jackal = **गौद्दर**, *q. v.*

गिद्ध, a vulture = **गौध**, *q. v.*

गिरगिट, a lizard.

गिरथाइनि, *fem. of* **गिरहस्थ**, a mistress of a house, a lady : in *Sal.* XIX, **गिरथाइन**.

गिरधारौ, (*Vid.* XXI, 1,) the upholder of the mountain ; a name of Kṛishṇa who upheld the mountain Govardhana, and sheltered the cowherds beneath it from Indra's wrath.

गिरहस्थ, **गिर्हस्थ**, (*fem.* **गिरथाइनि**) a householder, a family man.

गिरि, a mountain.

गिरिश, the Lord of mountains, S'iva.

गिर्हस्थ = **गिरहस्थ**, *q. v.*

गिल, *v. a.* to swallow, to devour.

गौत. a song.

गौद्दर, a jackal = **गिद्दर**, *q. v.*

गौध, a vulture. **गिद्ध** *q. v.*

गौल, *adj* wet, muddy : benumbed.

गुच्छ, **गुच्छा**, a bunch : a posy, a nosegay, a bunch of fruit.

गुजर, (گذر) a means of living.

गुजरात, the country of Gujarát. *Any wealthy and populous city such as that of* Dauná Málin (*Sal.* IV) *is called by this name.*

गुंजरौ (*Vid.* V. 4.) a damsel.

गुंजित, *adj.* humming.

गुड़, molasses; *given to children in order to induce them to do something, or submit to something, hence Prov.* ई गुड़ खैने कान छेदौने. you must eat this molasses, and your ears must be bored, *spoken of an obstinate man who refuses to do a thing willingly, and who will have to be compelled*; *cf.* गूड़.

गुण, a quality: a virtue, a good quality: a woman's charms.

गुणमंत, *adj.* (*fem* गुणमति), possessing good qualities, virtues.

गुन, (1) *v. a.* to count, to consider; to remember, care for.

गुन, (2) a rope, a string, a tow-rope, a bow-string: a quality; a virtue, a good quality; a woman's charms: multiplication, so many times, दस गुन, ten times: (*Vid.* LXIII, 2) $5 \times 2 \times 10 \times 10 \times 100 = 1,00,000$.

गुनब, counting, consideration.

गुनबत, (*fem.* गुनबति), गुनमंत, (*fem.* गुनमति), = गुणमंत, *q v.*

गुनहार, the man who tows a boat.

गुपत, *adj.* hidden, secret.

गुमनाम, (گمنام), *adj.* anonymous: गुमनाम दरखास्त, an anonymous petition.

गुरबा, (غربا), poor people, the poor.

गुरिया, a bead.

गुरु, (1) *adj.* heavy, weighty: *cf.* गरुआ.

गुरु, (2) a person of importance: an elder: a spiritual preceptor: (*Vid.* XVI 5.) *The preceptor of the Daityas, who were the enemies of the* Gods (*see* बैरी) *was* S'ukra, *who gave his name to the fifth day of the week,*—Friday (शुक्रबार).

गुरुजन, the elders, *or* senior members of a family.

गुरुतर, *adj.* very heavy.

गुलगुलाहटि, whispering, a whisper.

गुलेती, a bow for shooting pellets of earth.

गूँथ, *v. a.* to tie, to bind, (*e. g. a nosegay as in Sal.* X).

गूड़ = गुड़ *q. v. Prov.* गूड़क नफा चूटी खैलक, the ants ate the profit derived from the molasses,—small profits quickly go.

गूर, a wound, a sore.

ग्रम, the neck.

ग्रमहार, a neck-lace.

ग्रह, a house.

गे, *Interj applied only to females*; ho!

गेआन, knowledge, understanding, wisdom. (*Vid.* LI, 4, गेआने, *locative*).

गेठरी, a bundle, a parcel.

गेदुली = बेदुली, *q. v.*

गेन, a ball, sphere.

गेना, name of a flower.

गेन्हारी, name of a flower.

गेल, गेलऊँ, गेला, गेलाह, गेलि, गेली, गेलैँ, *see* जा.

गेह, गेहा, a house.

गै = गे, *q. v. also* lo!

गैँची, a kind of fish.

गैवाह, a tender of cows.

गो, *v. a.* to hide, conceal. *Indecl. Part. indifferently written* गोइ, गोई, *and* गोए *by Vidyápati, as it suits his metre.* गोइ *or* गोए धर, to conceal. गोए *is often used adverbially, meaning* secretly.

गोआर, (*fem.* **गोआरिन**) a Gowálá.

गोइठा, dried cow-dung cakes used for fuel; *see* **कइड़ा, गोरहा, चिपरी**

गोए, *see* **गो**.

गोएँड़, गोएँड़ा, *see* **बाघ**.

गोकुल, name of a country, where Krishṇa spent his boyhood.

गोचर, range, scope. **नयन गोचर**, the range of the eyes.

गोट, *affix denoting number, with an idea of uncertainty, e. g.*, **कै गोट**, about how many? **गोट पाँच एक**, about five or so: **गोट गोट**, one by one.

गोठ, a posture of sitting on the haunches, *or* "hunkers," with the feet crossed, *cf.* **चुक्रोमाली** *A position adopted by respectable people.* **गोठ मार**, to sit in this position.

गोठुल, a shed set apart for keeping dried cow dung in.

गोड़ the leg.

गोड़थारिया, the foot board of a bed,—the end where the feet lie.

गोड़ैत, गोड़ैतवा, a village servant, the Goṛait, the officer whose duty it is to carry out orders issued by Government to the zamíndár.

गोद, lap; **गोद करि ले**, to take in one's lap, *cf. Vid.* LXXIX, 5.

गोन, gum.

गोनर, a dung-hill *Prov.* **गोआरक गोनर दुहु दिस चिक्कन**, a Gowálá's dung-hill is neat on both sides. *i. e.*, every man does his own caste business well, to the smallest particulars.

गोबर, cow-dung.

गोर, (*fem.* **गोरि**) *adj.* fair, pale; *this complexion is considered a beauty in a woman; hence Prov.* **गोरि माग गौरवेँ आन्हरि**, a fair woman is blinded by pride.

गोरखधन्हारी, a labyrinth: anything much confused in its meaning. **गोरख** was a celebrated saint or prophet of the time of Kabír, otherwise known as **गोरखनाथ**; a **धन्हारी** is a place for keeping wealth (**धन**),—and hence any private receptacle for receiving a hoard. Hence it comes to mean a habitation as it does here. **गोरखनाथ** built for himself a celebrated house (a kind of maze), with so many winding passages that no one could find his way into it. **गोरखधन्हारी** hence means anything complicated, such as the poem (*Vid.* XVII) in which the word occurs: it also means a "puzzle-ring," which can be taken to pieces, and put together with difficulty, and which most Indian *sonárs* can make under that name.

गोरहा, a long flat cake of cow-dung used as fuel. *See* **कइड़ा, गोइठा,** *and* **चिपरी**

गोरा, an English soldier, *as distinct from a* **तिलंगा** *or* native soldier.

गोरौन, गोरौन्ह, *adj.* rather fair coloured, fairish.

गोल, *adj.* round, circular, globular: *Hence subst.* a heap, a mass; an ascetic's bowl carried by votaries of S'iva.

गोला, a warehouse: a granary.

गोली, a ball, a bullet; *Prov.* **गोली कतऊ जाय, मड़ीना सँ काम**, his bullets fly (wildly) in all directions, (but the soldier does not care), his business is to draw his monthly pay, *i. e.*, never mind how you do your work, so long as you get paid for it.

गोलौन्ह, globular.

गोसैँया, गोसाँइ, (*fem.* **गोसाउनि**), a man who has mastered his passions: a hermit, an anchorite: a god: a family deity: the sun, *or* moon, *a common phrase is* **गोसाँइ लुकभुक करैछथि**, the sun is about to set: a lord, a master.

गोसाउनि, (*fem. of* **गोसाँइ**), a family goddess.

गोहि, an alligator.

गौँआँ, *adj.* belonging to a village; *subst* a village.

गोठि, dry dung

गौत. cattle-urine.

गौनिहार, a singer.

गौरनल, (*English*) a Governor.

गौरमिंट, (*English*) Government.

गौर, (*fem.* **गौरि**), **गौरा**. (*fem.* **गौरी** *or* **गोरिया**), *adj* fair, pale.

गौरव, respectability: honour, sense of honour, (*Vid.* XLI, 4): pride, (*Vid* XLIII, 1.)

गौरी (1), the goddess Durgá.

गौरी (2), *see* **गौर**.

ग्रामी. *adj.* belonging to a village.

ग्रीखम, the hot season.

घ

घट, *v. n.* to happen, occur.

घटब, an occurrence.

घटा, a cloud (*colloquial*).

घटिया, a Bráhman who attends at a *ghát* or landing-place.

घट्टी, deficiency, lack.

घड़ी, a division of time. *In Mithilá*, 4 *gharís* = 1 *pahar* = 3 hours.

घड़ेर, (*F.* 33) confusion, entanglement.

घतार, (*fem.* **॰आरि**) *adj.* cunning, deceitful.

घता, a device, stratagem.

घन, a cloud.

घनघमाहटि, a great noise *or* disturbance.

घबहा, *adj* full of sores *or* wounds.

घमंड, respectability: a feeling of respectability, pride.

घमला, an earthen water basin.

घमाएल, *adj.* perspiring.

घमौरि, a plant producing bead-like seeds. **घमौरिक दाना**, the seeds of this plant: a seed necklace.

घम्हौरी. "prickly-heat."

घर, a house, a home: a room, **सयन घर**, a sleeping chamber. **घर घर मैँ**, *or* **घरे घरे** (*locative*), in every house, from house to house: **घर अप्पन जाह**, go home: a wife; *Prov.* **ओझा गेलाह, घर खाय बिहाथ के घर**, the Ojhá has gone away, and left his wife to the care of many, *spoken of a wife who is unfaithful in the absence of her husband; cf.* **ओझा**.

घरनि, the mistress of a house, a wife; (*Vid.* XVI, 7) *the wife of* Nanda *was* Yaśodá, *who was mother of* Máyá, *or* delusion, *an incarnation*

of Durgá, *see* तनया: (*id.* 3) *the wife of* Káma Deva, *who took bodily form as* Pradyumna, *was* Rati, *the goddess of* sensual delight and love; *see* तनय, भगनौपति, सुता, *and* दच्छ.

घरवाला, a master of a house: a householder.

घरव्वा, a house.

घरैया, *adj.* belonging to a house, domesticated, tame.

घाओ, a wound, a sore.

घाट, a landing-place: a defile: the bank of a river at a crossing (*Sal.* XVIII), घाटे घाटे, (*locative*) at every *ghát*: a ferry: *adj.* less, inferior to.

घाटि = घट्टी, *q. v.* [cold.

घाड़ी, shivering, *or* contortion from

घाती, (*fem.* घातिनि) one who wounds, a robber, a murderer.

घानी, the quantity of grain thrown into a pot at one time to be parched.

घाम, घामा, heat: perspiration, घाम बिन्दु, beads of perspiration.

घिना, *v. n.* to be disgusted, nauseated.

घी, *ghi*, clarified butter.

घीच, *v. a.* to draw, drag.

घुघुर, a kind of anklet, with bells attached.

घुट्ठी, the ankle; *Prov.* मारी घुट्ठी, फुटै लिलाट, (he says) he was beaten on the ankle, and his forehead is cut, (*of a false complaint*).

घुड़वार, (*more properly* घोड़वार) one who takes care of horses, a groom.

घुम, *v. a.* to turn, to make go round.

घुमब, a turning, a whirlpool.

घुर (1), *v. n.* to turn, revolve: घुर, *or* घुरि आ, to return, (*Sal.* III) फिरबा हारि घुरब, I shall return broken-hearted; *cf. id.* VIII.

घुर (2), a turning.

घुरचौ, a twist, tangle; entanglement.

घुरम, *v. n.* = घुर, *q. v.*

घुरमा, a sweetmeat prepared in honour of Satya Náráyaṇ.

घून, the wood-worm, a weevil; *Prov.* जयक साथे घून पिसाई, with the barley he grinds the weevils, *i. e.*, a great man in trouble carries with him in his fall a number of small ones: (*F.* 6) तनिकऊँ लागल घून, he was attacked by the wood-worm.

घूर, a fire of cow-dung; *Prov.* घर जरैन्हि घूर बुताव, when his house is on fire, he puts out the *ghúr*, *i. e.*, in many difficulties he grapples with the least.

घूलल, *adj.* over-ripe, too ripe.

घैँच, an aquatic plant, whose white stalk is eaten by the poor.

घेघ, goitre.

घेर, *v. a.* to surround (*Sal.* XIII), घेरल चारु दीस डेउढ़ी, they surrounded the house on all sides: to stop, to hinder, घेर, घेर ले, to surround, collect, *e. g.*, a herd of cattle.

घेरब, a surrounding.

घैड़, = घेर, *q. v.*

घैरब, a surrounding.

घैर, a bunch *or* cluster of fruit, *such as* plantains.

घैल, a water-jar.

घोँच, the ankle.

घोघट, a veil, a covering for the face: **घोघट मार**, to cover the face (*as is done by women when meeting a stranger*); *Vid.* XXIII, 5, **सिर लेलि घोघट मारौ**.

घोघी, a kind of cloth used like a cloak.

घोड़, a horse, (*Vid.* LXXXII, 2), **घोड़वेा**, even a horse.

घोड़वार, *see* **घुड़वार**.

घोड़सार, a horse's stable.

घोड़खिआ, a horse-dealer.

घोड़ा, (*fem.* **घोड़ी**) a horse = **घोड़**, *q. v.* (*said to be borrowed from Hindí*).

घोर, *adj.* frightful, fearful, dreadful: dark, black.

घोरआ, damp, moist: (*Sal.* XIV), *it is the custom among athletes, to besmear their bodies, when covered with perspiration, with dry earth which, owing to the body being moist, adheres. Imitators, however, who do not exert themselves, but who wish to pass themselves off as muscular men, have to smear their bodies with moist earth:* **घोरआ माँटी देह मँ लगाव**, to apply moist earth to the body, *cf. id.* XVII.

घोल, a great bustle, *or* noise.

घोआ, *adj.* covered with sores.

घौर = **घैर**, *q. v.*

च

चओर, the tail of the *Borassus Flabelliformis* used as a fly-flapper, a "chowry."

चक, a circle: a paste-board: = **चाक**, *q. v.*

चकभाउर, the act of flying in circles like a hawk.

चकमक, brilliancy, glitter. *adj.* brilliant, shining.

चकराई, breadth, extent.

चकरी, a millstone.

चकला, a paste-board, = **चाक**, *q. v.*

चकवा, the Bráhmaṇi duck, *Anas casarca, a bird of a snowy white colour.*

चक्की, a millstone.

चक़ू, (چاقو), a knife: *esp* a knife for cutting betel-nut.

चकेवा = **चकवा**, *q. v.*

चकेार, the mountain partridge, *Perdix rufa. Said to be enamoured of the moon: also to have a graceful gait and beautiful eyes, to each of which, either of these of a woman is often compared: hence used to signify* a beloved woman.

चचरा, a kind of vegetable.

चंचल, *adj.*, (*Fem* **चंचला**, *and* **चंचलि**). unsteady, tremulous: fickle.

चटकन, (**चाट**), the palm of the hand.

चटपट, *adv.* at once.

चटसाला, (*Skr.* **चेट**), a school.

चटिआ, a student.

चट्टी, a place where carts meet to sell grain, a small market, a "chutty."

चढ़, *v. a.* and *v. n.*, (3 *Simp. Pres.* (*Vid.* LXXXII, 2) **चढ़इक** *for* **चरैक**, *see Gram. App.* § 104: *Sal.* XXI, **चढ़ैक** *for* **चढ़ैक**, *genitive of the third oblique form, of the verbal noun*), to rise, to mount, to mount a seat, to sit, to approach.

चढ़ती, a rise in price.
चढ़ब, the act of rising.
चढ़मुतवार, (one who makes water standing up) *a slang term for a European.*
चढ़ाएब, the act of causing to mount.
चढ़ाक, a rider, one who is fond of riding on, *or* mounting things, (*such as trees, &c.*)
चढ़ाव, *v. a.* to cause to mount; to put: to fasten in any position; to tie: to apply (an unguent *or* ashes).
चतुर, *adj.* clever, dexterous, wise.
चतुरता, cleverness, dexterity.
चतुरपन, = चतुरता, *q. v.*
चतुराई, चतुरै, = चतुरता, *q. v.*
चतुरानन, he who has four faces, Brahmá.
चतुर्थी, the fourth day of a lunar fortnight
चतुरदसी, चतुर्दसी, the fourteenth day of a lunar fortnight.
चनचनाहटि, speaking loudly, vociferousness.
चनद्रमा, चनरमा, the moon.
चनवा, expansion, breadth.
चंद, चंदा, चंद्र, चंद्रमा, the moon.
चंदन, sandal-wood: (*Ná.* 4) चंदनक गछिया, a sandal-wood grove *or* tree.
चंद्रहार, a necklace.
चपल, *adj.* fickle.
चपलता, fickleness, wantonness.
चपेटा, the palm of the hand, a blow with the palm of the hand, a slap.
चभचा, a small pond or tank.
चमड़ा, (*dim. of* चाम), skin, leather.
चमेटा = चपेटा, *q. v.*
चमेली, a kind of flower which yields a fragrant scent.
चमोटी, a strip of leather.
चंपक, name of a tree, *or* its flower.
चर, *v. n.* to feed, to graze (of cattle).
चरण, चरन, the foot.
चरना, a small cloth tied tightly round the waist: (*Sal.* XI) चरना चढ़ाव, to put on this cloth.
चरब, the act of grazing.
चरवाह (1), a slave, a servant.
चरवाह (2), चरवाही, a tender of cattle.
चराई, the wages of a herdsman: the grazing of a field: चराईक मोकद्दमा, a cattle trespass case.
चराएब, the act of tending cattle.
चराव, *v. a.* to tend, *or* graze cattle.
चरित, actions, deeds: the tale of a person's deeds.
चर्चाइक, a gossip.
चल, *v. n.* to move: to go: to hasten (*Sal.* XXI) चलबें, *instr. of 1st form of verbal noun* by going. चलि हो to go out, चलि भेलि (*Vid.* XXI, 1), she went out. चल *or* चलि आ, to come away, चल *or* चलि जा, to go away, (*Sal.* XI) to arrive.
चलब, going, travelling: speed, rate of speed.
चलती, increase in reputation *or* fame.
चलाना, *adj.* despatched; *esp.* sent up for trial (*e. g. F.* 44).
चलित, *adj.* set in motion, agitated.
चऊ, *def num.* the four.
चऊ दिसि, *adv.* the four directions, on all sides.
चाउर, ashes.

चाउर, rice : *Prov.* **चाउर ताउर है नहिँ कनिसार धिपाव**, you have no rice &c.; and yet you are having the parching-furnace lit.

चाँक्षी, a kind of cattle food, composed of spring crops cut before they are ripe, and then dried.

चाँड़ी, a prop, a support, a temporary pillar.

चाँद, the moon : **चाँद मंडल**, the circle of the moon.

चाँप, *v. a.* to press, squeeze.

चाँपब, the act of pressing.

चाक, a cart wheel : a potter's wheel : a paste-board on which flour is rolled with a **बेलना** *or* rolling pin.

चाकर (1), *adj.* broad, wide.

चाकर (2), a paid servant, *opposed* to **बरबाह** (1), an unpaid servant.

चाकू, (چاقو), = **चक्कु**, *q. v.*

चाट (1), *v. a.* to stroke to lick.

चाट (2), the palm of the hand : a slap, a blow.

चाटी, a slap, a blow.

चान, the moon : **चान आंग**, a moon-like body : *at the festival called* Chaur chandá, *food and sweetmeats are not eaten until the moon rises, hence the proverb,* **उगह चान, की लपकह पूड़ी**, let the moon rise, that you may snatch at the cakes, *used with reference to one who is impatient.*

चानन, sandal-wood : an unguent of sandal-wood paste, *whose application is said to be very cooling to the body: it is noted for its fragrancy, and hence is contrasted with the* **सेमर** *tree which has no fragrancy, and bears no fruit, but which has a beautiful flower.*

चानकी, moon-light, moon-beams.

चानी, silver.

चान्ना, the sister of Fátimá the mother of Hassan and Husain.

चापी, *or* **चाफी**, a lake.

चाम, skin, leather.

चामर, the tail of the *Borassus flabelliformis*; a fly-flapper, a "chowry."

चार, a thatch.

चारि, *adj* four.

चारिम, *adj.* fourth. (*Vid.* XVI, 5). *The fourth day after* S'ukrabár *(Friday) is* Sombár *(Monday), see* **गुरु**, **चैरी**. *The fourth after* S'ukra, *the* Guru *or preceptor of the gods is therefore* Som, *or the moon.* Som *married the fourth daughter of* Daksha, *viz.* Rohiṇí.

चारु (1), *def. num.* the four.

चारु (2), **चारू**, *adj.* tender, delicate : exquisite.

चाल, a calling ; (*Sal* XX) **चाल कर**, to call out.

चालनि, a sieve : *Prov. concerning a man who is extravagant* : **कोन पुरुख क भेलहुँ गाय, चालनि लै दुहावे जाय**, of what man have I become the cow ? he has brought a sieve to milk me. *Cf.* **सूप**.

चालौ, an intestinal worm.

चालीस, *adj.* forty.

चाह, *v. a.* and *v. n.* to wish for, to desire : to wish, *forming a desiderative with the third oblique form of*

the verbal noun of another verb : see gram, § 190, *e. g.* **करै चाह**, to wish to do, **धरै चाह**, to wish to seize: to be about to, to be on the point of, *forming a compound verb in the same way.*

चिकन, *adj.* slippery ; polished : shining.

चिकनिया, one who is always shining and clean: a pretty person.

चिकर, *v. n.* to cry, shout ; *(of an animal)* to low, &c.

चिकुर, hair, locks of hair.

चिक्कन, = **चिकन**, *q. v.*

चिड़चिड़ी, a kind of tree.

चिड़िया, a bird ; *Prov.* **चिड़ियाक जी जाय, लड़िकाक खेलौना**, the bird is a plaything for a child, but loses its life thereby, *i. e.* what's one man's meat, is another man's poison.

चित (1), *adj.* having the face downwards, *see* **पड़ब**.

चित (2), mind, intellect: senses ; heart.

चितंग = **चित** (1), *q. v.*

चितरा, the fourteenth *nakshatra or* lunar mansion after the commencement of the rains.

चित्ता, a leopard, a "cheeta."

चिंता, thought, meditation. **चिंता करब**, to meditate.

चिन्ह, *v. a.* to know, to recognize. *(Vid.* LXVI, 10) **चिन्हिऐ** I recognize : **चिन्ह जान**, to be acquainted with a person.

चिन्हब, recognition.

चिन्हले (*Sal.* XVIII,) = **चिन्हल**, one with whom one is acquainted.

चिन्हार, acquaintance, recognition.

चिपरी, a small cake of dried cow-dung for fuel. See **गोरठा** *(which is a larger kind)*. **गोरहा**, and **कड़ड़ा**.

चिर, *adv.* long, slowly.

चिरंजिब, (*Fem.* **चिरंजीवि**) *adj.* long-lived ; *used as a complimentary interjection*, may you live long.

चिराब, (*Mârs.* 2) *Muhammadan* 3 *Past*, **चिरोलकै**), *v. a. caus. of* **चीर** (3), to get split.

चिलतह, armour.

चिख़ु, a method of holding the palms of the hands together, in the form of a cup, so as to hold water.

चिहा, *v. n.* to gaze around one in horror, *or* dismay : to be astonished.

चीकन = **चिक्कन**, *q. v.*

चीकस, *adj* pounded, powdered.

चीज, (چیز), an article, a thing.

चीठी, a letter, an epistle.

चीन, an autumn grain (*Panicum italicum*).

चीन्ह = **चिन्ह**, *v. a.* to mark, to note, observe, recognize, *Prov.* **उपजल आँगन पोआरेँ चीन्ही**, we note a man's crop by the heap of straw in his yard.

चीर (1), vestments, clothes, apparel: frequently **चीरे** *for sake of metre.*

चीर (2), *adj.* cut up into small pieces.

चीर (3), *v. a.* to split, to shave.

चुक, *v. a.* and *v. n.* to make a mistake: to perform insufficiently. (*Vid.* LXXIX, 2,) **चुकलौंह** = **चुकलऊँ**.

चुकौमाली, a position of sitting on the haunches *or* "hunkers," *cf.* गोठ.

चुगल, a backbiter, a slanderer.

चुगलपन, चुगली, backbiting, slander.

चुचुकार, *v. a.* to pat (saying चुचु to) any person, *or* animal: to ingratiate oneself with a person.

चुट्टी, an ant.

चुप, *adj.* silent. चुप हो, to become silent, to hold one's tongue.

चुप्पे, *adv.* privately.

चुंबित, *adj.* kissed.

चुरलाह (*Fem.* ०आहि), *Participial adj.*, pounded.

चुहड़, चुहड़माल, name of a celebrated king of thieves, who lived at Mokámá, and who was the enemy of Salhes.

चुँटी, चूटी, an ant.

चूड़ा, a preparation of rice, which is first half-boiled, then parched, and finally pounded flat.

चूड़ि, bangles, *or* armlets made of glass, sealing-wax, &c.

चून, चूना, lime, white-wash: चूनक टीका, a white patch of lime on the forehead, a disgraceful mark.

चूप = चुप, *q. v.*

चूप चाप, *adv.* silently.

चूमा, a kiss. चूमा दे, to kiss *(of a woman)*, चूमा ले, to kiss (*of a man*).

चूरन, powder.

चूरल, *adj.* powdered.

चूल्हि, a cooking fire.

चेंगा, a chicken.

चेत, *v. a.* to care for, to think of.

चेन्ह, a mark, a sign.

चेप, a clod.

चेरा, (*Sk.* √चेट), a man-servant.

चेरी a maid-servant.

चेला, (चेट), a disciple.

चेहा, *v. n.* (*Sal.* XIX) = चिहा, *q. v.*

चैत, the name of a month, *Chaitra*, March—April.

चैन, ease, calmness.

चोख, *adj.* sharp, *Prov.* चोख मजदूरी, चोख काम, sharp (good) wages, sharp work.

चोट, pain, suffering.

चोथ, *v. a.* to pluck a bird; *p. p.* चोथल, plucked, *hence* thin, reduced in size; *Prov.* चरै जाय, चोथल आव, he went away to graze, and has returned thinner than before.

चोथौनी, the wages, *or* act of plucking feathers from a bird.

चोद, *v. a. coire:* चोद्वैया, a debauchee.

चोर, a thief; *Prov.* चोरक मुँह चाँद सन, a thief's face is as innocent as the moon's; चोर न्यायहिँ नष्ट, a thief is destroyed by justice being done him; चोर कतहुँ इंजोत सहे, a thief cannot bear the light; चोर चोर मसिऔत भाई, all thieves are first cousins; चोरक भगवा डाहौ, burn a thief's body-cloth (*see* भगवा), *i. e.*, disgrace him as much as possible; चोर चलला फाँसी, तँ नौ गोटा कैँ संग कै, the thief went to be hung, and took nine (honest men) with him; चोर कैँ गरदहा उसास when a thief is caught by the nape of the neck he is happy (that he is not knocked down by a club instead).

चोरनी, a thief's wife; *Prov.* **चोर कमाय, चोरनी कोठी मुँह दै कानथि.** the thief has gone out to work, and when his wife weeps at his going she has to put her head into a grain chest (that no one may hear her, and suspect).

चोराव. *v. a.* to steal.

चोरि, चोरी, theft: **चोरि कर**, to steal.

चोल, a joke.

चोली, a kind of tight-fitting bodice, *worn by prostitutes, in order to support and keep firm their breasts.*

चौँव = चामर, चश्रोर, *q. v.*

चौकन्ना, a horse that is given to shying.

चौकी, a long low table for sitting on.

चौकीदार, a village watchman, = **कोतवाल**, *q. v.*

चौकीदारी, = **कोतवाली**, *q. v.*

चोठ, *num. adj.* fourth.

चौठाई, the fourth part of anything (*Vid.* LXIII, 3,) 40 — 4 = 36: *of which the fourth part is* 9 *which is* **नव**, *which also means* youthful.

चौड़ा, *adj.* broad.

चौड़ाई, breadth.

चौतरफी, (چوطرفي) *adv.* on four sides: on all sides.

चौतार, *adj.* clever, intelligent.

चौदह, *adj.* fourteen.

चौदिश, चौदिस, चौदिसि, *adv.* on four sides: in all directions.

चौर, चौरी, a marshy place, *or* low-land: **चौरही चौरी**, (*F.* 54) across the marshes.

छ

छश्रो, *num.* six.

छकड़ी, छकड़, a cart: a bullock calf with six teeth which is considered a bad sign, *hence Prov.* **मुइल बरदा छकड़ी**, a dead bullock is called a **छकड़ी**, *i. e.*, now it is dead every one abuses it; *i. e.*, the grapes are sour.

छगाएल, *adj.* warned by experience.

छगु, *v. n.* to be pleased, delighted.

छगुएब, the being pleased.

छटरपटर, *onomatopœ. adv.* smack; with a smacking sound.

छटिसार, a school.

छटिमन, a kind of tree, the *Saptaparna, Echites scholaris.*

छठ, (*Fem.* **छठि**), *adj.* sixth.

छत, a wound. (*Vid.* XXXVIII, 3,) **नखछत**, wounds made by finger-nails; scratches; *compounded with* **भरी**. *q. v.*

छता, an umbrella.

छत्री, a man of the warrior caste, a Kshatriya.

छथि, छथीन्हि, *see* **अछ**.

छन, a moment, an instant. **छन छन कें कँ**, moment by moment.

छनाक, a hissing sound, a hiss.

छप, (1) **छपा**, *v. n.* to conceal oneself, to hide.

छप, (2) **छपाव**, *v. a.* 3rd *fut. fem.* **छपौतीह**, *or incorrectly* (*Ná.* 1) **छपौती**), to cover, to conceal.

छपब, covering, hiding.

छपन, *adj.* fifty-six.

छपा, (1) *v. n.*, *see* **छप** (1).

छपा, (2) a seal: an impression.

छपाएब = **छपब**, *q. v.*

छपाव, *v. a. see* **छप** (2).

छप्पा, a printed paper, a newspaper.

छय, destruction, loss.

छरप, *v. n.* to jump.

छरपब, jumping.

छल, (1) deceit, fraud.

छल, (2), **छलऊँ**, **छलाह**, **छलि**, **छह**, *see* **अछ**.

छऊ, 3 *pres. of* **अछ**, *a form not noted in the grammar.*

छहरी, a shadow.

छाउनी, the thatching *or* roof of a house.

छाउर, ashes: dust.

छाँ, **छाँह**, shade, a shadow.

छाँछ, (*or dim* **छाँछी**) an earthen pot in which milk is curdled.

छाज, *v. n* to bloom, be beautiful; to appear lovely.

छाटल, *adj.* bruised, injured.

छाड़, *v. a.* to leave, to desert, to let go: *the indeclinable participle* **छाड़ि**, *is used as a preposition meaning*, except, *e. g. Sat.* VI, **तोहरा छाड़ि**, except you. *Cf.* **छोड़**.

छाती, the breast, the bosom, the heart.

छान, a fetter, hobble; *Prov.* **गदहा गेलाह सरग, छान लगले गेलैन्हि** the donkey went to heaven, and took his hobble with him, *i. e.*, vices follow one to a future life.

छाया, a shadow, a shade.

छाल, skin.

छावा, the calf of the leg.

छाहरि, **छाहीँ**, a shade, a shadow; discoloration.

छिछाछोन, the present given to the midwife at the delivery of a son.

छिक्का, a sneezing, a sneeze.

छिति, the earth. (*Vid.* LIX. 3), *the son of the earth was the planet Mars* (**मंगल**,) *the word* **मंगल** *also means* Tuesday.

छिर, **छिरिआ**, *v. a.* to be scattered, dispersed.

छिरब, **छिरिआएब**, scattering, dispersion.

छी, *see* **अछ**.

छीन, *adj.* lean, slim.

छीनी, slimness, tenuity.

छीप, a fishing-rod: the cross-bar of a lever for raising water from a well, see **ढोल**, **उबहनि**, **खंभा**, and **ढेँकुल**.

छीप छाप, *adv.* here and there in different directions.

छीपा, a long flat dish of metal.

छीर, milk.

छुछी, a kind of stud fastened as an ornament to the nose; *Prov.* **कहावै लै सैयद, चोरावै लै छुछी**, by name he is a *Sayyad*, but he will steal even a nose-stud.

छुट, *v. n.* (*or* **छुटि जा**) (3 *fut. used in sense of present* (*Harkh.* XI. 10) **छुटत**), to be released: to be cured: to leave, go away.

छुटब, release.

छुधरपन, (*Skr.* **शूद्र**), acting like a S'údra: meanness.

छुरिएँ, *see* **छुरी**.

छू, *v. a.* to touch.

छूअब, touch.

छूट, *adj.* free, untouched: uncared for.

छूति, touch.

छूर, **छूरा**, a large knife: a razor: a dagger: *Prov.* **मुख मेँ राम, बगल मेँ**

छूरा, *Rám* in his mouth, and a dagger under his arm : *spoken of a smooth-tongued villain.*

छूरी, *instr.* छुरिएँ, for छूरिएँ, *see gram.* § 5, *add;* a small knife, a penknife ; a maid-servant.

छेम, prosperity.

छै (1) = छय, *q. v.*

छै (2), छैक, छैन्हि, *see* अछ.

छैल, छैला, one who wears brilliant apparel : *(in a bad sense)* a fop.

छोकड़ा, a boy.

छोट (*Fem.* छोटि,) *adj.* small, young, छोट भाइ, a younger brother; short.

छोटपन, smallness, meanness.

छोटा, (*Fem.* छोटी) = छोट, *q. v.*

छोटाई, youth, childhood.

छोड़, छोड़ाव, *or* छाड़, *v. a.* to release, unloose : to open (a door) (*Vid.* LXXVII, 1) : to send away, *Prov.* झिंगुर बोलत रना रनी, तखन छोड़ब जना जनी, when the cricket begins to chirp, it's time to send away your friends one by one, *i. e.*, don't sit up late.

छोड़ाएब, release.

छोड़ौती, ransom.

छोपी, a small umbrella made of bamboos and large leaves.

छोमुख, one who has six faces, the god of war, *Kártikeya.*

छौ, *num.* six.

छौंड़, a strong, robust boy.

छौंड़ा, a boy.

छौराठ, an ash heap, *cf.* छाउर.

ज

जइओ, *conj.* although.

जउवति, a damsel, a girl.

जँ, *conj.* if.

जक, *adv.* & *prep.*, as, like, as it were.

जकर, जकरहिँ, जकरा, *see* जे..

जकाँ, *adv.* & *prep.* like, as.

जखन, *adv.* when.

जग the world. (*F.* 37) जग जानित known throughout the world, famous. जगजिआर, famous. (*F.* 5) जग भर (*or* भरि) the whole world; *or* throughout the world.

जगजिआर, *see* जग.

जगत, the world; जगत भरि, having filled the world, *hence* throughout the world; जगत जननि, the mother of the world : a proper name, name of the maternal uncle of Chuhaṛ Mál.

जगदीश्वन, (*F.* 55) God.

जगला, *adj.* (*for* जगलाह) wide-awake = जागल; *Prov.* जगला पुरुखक नहिँ होए नास, destruction never comes to him who is wide-awake.

जग्ग, a sacrifice, an offering.

जंग, equipment.

जंगल, a wood, a forest, a wild, a jungle.

जंगला, a grating : *esp.* the wooden grating at the top of a well to prevent any person falling in : window-bars.

जगह (جگه), place.

जगाव, *v. a.* (*caus of* जाग), to awaken.

जजन, a sacrifice, an offering.

जजमान, one for whose benefit sacrifice is done: a householder: a customer: one who seeks for any thing.

जंजाल, confusion, trouble.

जड़ाऊ, *adj.* studded *or* set with jewels.

जड़ि, a root. **जड़ि काट**, to cut off by the root. (*F.* 11.) **जड़ि कटौलक**, he caused the paddy to be cut off by the root.

जड़, dull, ignorant.

जंट, *(English)*, a Joint-magistrate.

जत, *adj.* as much as, such.

जतन, effort, endeavour, device: shampooing.

जतवा, *Rel. pro.* whatever.

जतेक = **जत**, *q. v.*

जदि, *conj.* = **जौं**, if.

जन, **जना** (*F.* 17), (*Fem.* **जनी**, *Letter*), a man, a person; a labouring man.

जननि, **जननी**, a mother.

जनम, (1), birth, life, existence. **जनम भर** (*or* **भरि**), *or* (*Sal.* II) **जनम पाए**, having filled one's life, *hence* ever since one's birth: **जनम जनम** (*Sal.* XV), throughout all future lives.

जनम, (2) *v. n.* to be born; *Prov.* **जनमल पूत जाड़ँ मरे, ढौढ़ा ला झोझाईं**, a son who has been born, (*i. e.*, is living) is dying of cold, while they are performing incantations for the safety of a child in the womb, *i. e.*, a bird in the hand is worth two in the bush.

जना, (*F.* 17) = **जन**, *q. v. Cf* **छोड़**

जनि (1), *conj.* not. (*Prohibitive only used with imperative.*)

जनि (2), *adv.* and *prep.* as if, like, as it were.

जनिक, **जनिकर**, **जनिका**, **जनिकाँ**, **जनिकँ**, *see* **जे**.

जनितऊँ, *see* **जान**.

जनी *Fem. of* **जना**, *see* **जन**, **छोड़**.

जनु (1), *conj.* not (*Prohibitive, only with Imperative*): (*Finali sensu*) in order that not (*with Conditional or Prospective Present*), *see* **जनि** (1).

जनु (2), *adv. & prep.* as, like, as it were, *see* **जनि** (2).

जनेर, *janer*, a tall species of winter millet, used as a fodder for cattle.

जनैतौ, **जनैत**, *see* **जान**.

जंत, *v. a.* to press, to squeeze.

जंतब, pressing, squeezing.

जंतर, a charm, an amulet.

जंतवा, a stone mill for grinding corn; *cf.* **जाँत**.

जंतु, an animal, a living creature.

जन्म, birth, life: *the Skr. form of* **जनम**, *q. v.*

जप, (1) *v. a.* to utter, to murmur, to say.

जप, (2) muttered prayer, silent prayer.

जपब, muttering.

जब, *adv.* when: *also conj.* if (*e. g. Ná.* 4).

जमा, a kind of court dress, principally made up of white petticoats.

जमाई, **जमाए**, a daughter's husband, a son-in-law; a bridegroom.

जमादार, (جمعدار), a Jamadár (*of a native regiment*), a head-constable.

जमान, (جوان), a youth, a young man.

जमानत, (ضمانت) security, bail.

जमाय = **जमाई**, *q. v.*

जमुना, the river Yamuná, or Jumna.

जमाट, a large circular ring at the bottom of a well, on which the brick work of the walls is founded. *It is made of* **जामुन** *or* Jámun *wood: hence its name.*

जय, victory: *Interj.* victory! **जय राम**, "Victory to Ráma."

जयराम, *see* **जय**.

जर, *v. n.* to burn: *Prov.* **ककरो घर जरे, केको तापे**, one man's house is being burnt down, and another warms himself at it, *i. e.*, what is one man's meat, is another man's poison.

जरनैल, (*English*) a General.

जल, water, **जल हीन**, deprived of water, **मीन जल हीन**, a fish out of water, **बिना जलेँ**, (*F.* 10) without water: tears, **जलपात**, the falling of tears.

जलज, born in the water,—a lotus.

जलद, a cloud: **जलद समय**, the season of clouds, the rainy season.

जलदाता, one who pours out funeral libations for a deceased: a son *or* heir.

जलदी, (جلدي), *adv.* quickly.

जलधर, that which holds water: a cloud.

जलधरी, a water-pot.

जलनिधि, the receptacle of water: the ocean, *whose son (Vid.* XVIII 3.) *was the Moon.*

जवाब, (جواب) an answer: an explanation, *Sal.* XXI, **सभटा जवाब कहि देल**, he explained the whole affair: responsibility.

जस, glory, fame.

जसु, *see* **जे**.

जहर, (زهر) poison.

जहलखाना, (*English* "jail," and خانه) a jail, a prison.

जहाँ, *adv.* where.

जहाज, (جهاز) *(old Eastern Hindí accusative plural* **जहाजहिँ**, *F.* 29), a ship.

जहान, (جهان), the world.

जहिना, *Rel. adv.* as.

जा (1), *v. n. (the following forms have been noted in the selections.* 3 *Simple Pres.* **जाई**, 3 **जाए**, **जाय**: *Pres. Part.* **जाइत**, *Fem.* **जाइति**: *Fut.*, 1 **जाएब**, 2 **जैबह**, 3 **जाएत**; 2 *Imperat.* **जाऊ**, **जाह** *(sometimes* **जाहे** *for sake of metre)* **जाउ**, *and* **जाहु**: 3 *Retro. cond.* **जाइत**, *or (Hindí, F.* 40) **जाता**: *Past Part.* **गेल**: 1 *Past,* **गेलऊँ**, 3 **गेलाह**, *(of which* **गेला**, *is an abbreviated form), Fem.* **गेलि** *and* **गेली** *(for* **गेलीहि**): *Indecl. Part.*, **जाइ**. **जाए**, **जाय**: *Adv. Part.* **गेलेँ**, **जाइतेँ**, **जैतहिँ**, and **जैतँहि**. To go, **बहराय जा**, to go out, **जाए जुम**, to arrive, **जाउ जाउ**, go, be quick: to go away: to stop, to cease *(as* rain): to be destroyed. *With Past participle, and sometimes with Indeclinable participle of another verb, it gives a passive sense, e. g.*, **कहल जा**, *and sometimes* **कहि जा**, (*Vid.* LXXIII, 4) *and Irreg.* **कहिअ जा** (*Vid.* XXXI, 2) *(for explanation of* **कहिअ**, *see* **कह**), to be said: *with*

Indeclinable participle of another verb forms a numerous class of compound verbs, e. g., भसि जा *to float away*, सेापि जा *to entrust.*

जा (2), *see* जे.

जाइ, जाइत, जाइति, जाइतँ, जाई, जाए, जाएत, जाएब, (1), see जा (1).

जाएब, (2), the act of going: motion.

जाँघ, the thigh; the leg.

जाँत, जंतवा, a mill-stone; *Prov* जाइछी पटना जोड़ा एक जाँत, I go to Patna for a pair of mill stones, *like a Newcastle man going to London to buy coals.*

जाग, *v. n.* to awake from sleep, to arise, to have one's passions aroused; *Past Part.* जागल, awake. *In Vid.* X, 7, जागी, *for* जागि (*Indecl. Part*), *for sake of metre.*

जाट, जाटि *or* जाठि, the central post of an oil or sugar-mill; the central post of a tank.

जात, जाति, race, caste, kin.

जाता, *see* जा (1).

जादू, (جادو), magic, enchantment.

जान, *v. a.* 3 *Pres.* (*F.* 35) जान: 1 *Retro. Cond.* जनितहुँ (*Vid.* LIII, 5.) *Pres. Part.* जनैत (*F.* 30 *gives the Kanaují* जानत) to know, to understand, to pretend: *Irregular Passive*, (*Vid* XLI, 5) जानिए, it is known; *so the form is explained by pandits, but it may also be the* 1 *Sim. Pres.*, 'I know.' *Past. Part.* जानल, known, जानल ग्रर्थ, that of which the meaning is clear.

जाननिहार, knowing, सभ जाननिहार, omniscient.

जानब, knowledge.

जाप, *v. a.* to mutter, to recite.

जापब, reciting, muttering

जाबजिब, जाबजीब, *adj.* lifelong.

जामाय = जमाई, *q. v.*

जाम, a *pahar, or* watch of the day *or* night. (*Vid.* XXIX. 3.) जामैँ *Instr. used for Loc.*

जामिनि, the night.

जामन, a kind of tree with a bitter purple fruit.

जामौन, that which is born, a son; *Prov.* (*on an unworthy son*) हरिनक जामौन सूगर भेल. दुहु भागि कै जंगल गेल, a hog has been born to a deer, and both have run away to the forest.

जार, *v. a.* (*caus. of* जर) to set on fire, to light, to burn: ग्रागि जार, to light a fire.

जाल, a net: a collection, mass.

जामँ, *see* जे.

जाह, see जा (1).

जाहि, जाहि लय. जाही, *see* जे.

जाऊ, जाऊ, जाहे, *see* जा (1).

जि, *v. n.* = जी (2) *q. v.*

जिग्रब, life.

जिग्रा, life: (*Sal.* XXI) जिग्रा ले, to come to life.

जिग्रान, (زیان), harm, fault (*Sal.* XIV).

जिउ, life, soul.

जिजिर, a chain.

जिनका, *see* जे.

जिब, = जीब. *q. v.*

जिबयु, *see* जी (2).

जिबन, = जीबन. *q. v.*

जिमि, *adv. and prep.* like.

जिमि जीमौ, = जिमि.

जिले, (ضلع) a district.

जिह = जीह, *q. v.*

जी (1), life: *an affix of respect as in the Letter, p.* 2.

जी (2), **जि**, *v. n.* (3 *pros. cond.* **जीबथि** (*Vid.* X, 10), **जीबे** (*Vid.* II, 5), 3 *imperat.* **जिबथु** (*Vid.* LVIII, 2), 3 *fut. fem.* **जीउति** (*Vid.* X, 1, *&c.*), *past part.* **जीउल**): to live.

जीउ, life, soul.

जीउति, **जीउल**, *see* **जी** (2).

जीति, victory.

जीन, (زين) a saddle.

जीब, life, (*Vid.* X, 10) **जीबथि जीबे**, she may live in her life, *i. e.* live indeed: soul, **जीब दे**, to give one's soul to a thing, to do it with all one's heart.

जीबथि, *see* **जी** (2).

जीबन, life.

जीबा, (*F.* 14) *adj.* living.

जीमी, *see* **जिमि जीमी**.

जीह, the tongue.

जुआनी, (جواني), youth; manhood.

जुग, a pair: both, **कुच जुग**, (my) two breasts: a period of time, an age; *repeated becomes an adverb*, **जुग जुग**, for ages.

जुगल, = **जुगुल**, *q. v.*

जुगुति (*Skr.* **युक्ति**), device: dexterity.

जुगुम, **जुगुल**, a pair.

जुटे, *adj.* (?) together, (*F.* 57).

जुड़ाएल, *adj.* having one's fill, satisfied.

जुद्द, a battle.

जुनि, *conj.* nor = **जनु** (2) *q. v.*

जुम्रा, a grass rope.

जुबति, a damsel.

जुबराज a prince: an heir-apparent.

जुबानी, (زباني) *adv.* by word of mouth.

जुम, *v. n.* to arrive: to approach: **जुमी जुमी** "I'm coming," **आइल जुम**, (*Sal.* VII) *or* **आए॰ जुम**, (*Sal.* IX), to arrive.

जुलफी, (زلف). short hair: hair not allowed to grow to its full length.

जूज, **जूजी**, the penis.

जूट, *v. n.* to grow fat. **जूटल गात** (*F.* 71) their limbs waxed fat.

जूड़ा, a woman's braided hair.

जूड़, **जूर**, (*Fem.* **जूड़ि**, **जूरि**) *adj.* cool (*Vid.* L, 3).

जूरा, the knot of a woman's hair, = **जूड़ा**, *q. v.*

जे (1), *rel. pro. adj. and substantival; the following forms have been noted; Nom.* **जे** (*with correl* **से**) *and* **जेह** (*only once* (*Vid.* XVII, 7), *with correl.* **सेह**): *oblique form,* **जनि**, **जा**, **जाहि** *and* (*Márs.* 1,) **जाहो**: *instrumental,* **जेँ**: *genitive,* **जेकर** (*only once in Vid.* L, 5), **जकर**, **जकरा**, **जनिक**, **जनिका**, **जनिकर**, *and* **जसु** (*F.* 43 *gives the Hindí* **जिनका**): *Dat.* (*Vid.* L, 4) **जकरहिँ**: who, which, what, that; whoever, whatever: **जाहि ले** for the sake of which, wherefore; *cf.* **कि ले**: **जे किछु**, (*F.* 4) whatever: **जे केओ**, whoever.

जे (2), *conj.* that.

जेँ तरहेँ *adv.* as, like.

जेँभर, *adv.* wherever, where.

जे किछु *see* **जे**.

जेठ (*fem.* **जेठि**), eldest, *according to Hindú custom, the wife of an elder son can only talk to, or joke with her husband's younger brothers, and, similarly, a husband can only talk and joke with his wife's*

younger sisters, hence the proverbial piece of advice **जेठि बिग्राहलेँ सभ.छोआ सारि**, by marrying the eldest daughter of a family, all (her sisters) are your sisters-in-law (and you can joke with them).

जेठौंती, the share of an eldest son.

जेना, *adv.* as, like

जेमाव, *v. a.* to feed : to satisfy (*Vid.* L, 8).

जेमाएब, feeding.

जेम्हर, *adv.* where, wherever, = जँभर *q. v.*

जेहन, *adv.* as, like.

जेहिँ (*F.* 2) = जेहन.

जेहिखन, *adv.* when.

जै. *interj.*, victory!

जैओ, *conj.* even, though.

जैतहि, जैतहिँ, जैताह, जैबह, *see* जा (1).

जैसे, *adv.* as, like.

जैह, *see* जे.

जोग, *adj.* fit, suitable: *subst.* name of a sept *or* tribe of Bráhmaṇs : a sacrifice, a penance.

जोगता, fitness, suitability.

जोगमंत, great, of high dignity.

जोगी, an ascetic.

जोगिनिआ, a female ascetic.

जोजन, a league, a measure of distance; *Prov.* जोजन खाय, से कोस अघाय, he who enjoys a property extending over a league, is disgusted at one extending over only a kos.

जोड़, जोर, *v. a.* to unite, हाथ जोर *or* कर (कल) जोर, to join the hands in respectful supplication (*Sal.* I) · to clasp in one's arms.

जोड़ब, uniting : clasping.

जोतिष, astronomy : astrology.

जोती, brilliancy : brightness.

जोर (1), (زور), strength ; force. जोर बर जोर, forcibly.

जोर (2), = जोड़ *q. v.*

जोरि, जोरी, (*Properly Indecl. Part. of* जोर, *used adverbially*) tightly, firmly, *but see* जोड़.

जोलहा, a man of the Jolhá *or* Weaver caste. *They are renowned for their stupidity, and for doing things at the wrong time, E. g., Prov.* कौआ चलल बास कँ, जोलहा चलल घास कँ, the Jolhá went out to cut grass (in the evening), when even the crows were going home ; *cf.* भतिआ, जौ, and बहसल.

जोह, *v. a.* to look for, seek.

जोहब, search.

जौ (1), barley ; *Prov.* जोलहा जानथि जौ काटे, does a Jolhá know how to cut barley ? *i. e.*, he can't do anything.

जौ (2), (*Sal.* XVI) = जब, when ; जौ लागि, until.

जौँ, *conj.* if.

जौंपय, जौँपै, = जौँ, *q. v.*

जौड़ि = जौरि, *q. v.*

जौबन, youth (of a man *or* woman), prime.

जौमति, a damsel.

जौरि, a rope made of hemp, *or* grass ; *Prov.* जौरि जरल ऐठन ठामेँ रहि, the rope may be burned, but the strands still remain ; *i. e*, a rich man who is come down in the world retains his pride.

ज्ञान, knowledge, wisdom ; (*frequently* ज्ञाने *for sake of metre*).

झ

झखइति, झखै, झखैत, *see* झाँख.

झगड़ा, quarrel.

झगड़ाऊ, झगड़ोश्रा, *adj.* quarrelsome.

झट, झटझारि, *adv.* quickly ; *cf.* झार.

झटा, *adv.* quickly : unawares.

झन, a chirping sound (*as of a cricket*) : a tinkling sound.

झनझन, झनझनाहटि, a tinkling sound.

झप, (*Ná.* 3, झप इय), *adv.* at once.

झपइति, *see* झाँप.

झपट, swooping down suddenly upon anything, a swoop ; झपट मार, to swoop.

झपना a cover.

झपसौ, a long continued rain ; *cf.* झापस. [झापस

झपास, a violent shower of rain ; *cf.*

झरना, a cascade.

झलफल, a dim light, twilight ; *cf.* झोलफल.

झलिवाह, a player of cymbals (झाल).

झाँकी, the act of spying, *or* peeping

झाँख, *v. n. pres. part.* झखैत, *fem.* (*Vid.* LXXII, 5) झखइति, *verbal noun irreg.* (*Sal.* XIV.) झखै *for* झाँखै, to hang down the head in shame · to grieve, lament; *Prov.* (*in Aghan the crops are stored for the year)* अगहन घटल झाँखब कतेक, if your store is exhausted in Aghan, you will lament (the whole of the rest of the year) ; *cf.* झख.

झाँखी, a bush, a shrub ; *cf.* झाखड़.

झाँझी, a small kind of Nepálí dog.

झाँटि, the hair of the private parts *Prov.* झाँटि उपारनें मुरदा हलुक, is a corpse lighter by pulling out the *jhā́ṭí? i. e.*, it is no use to pay five rupees, when you owe a *lákh.*

झाँप (1), *v. a. pres. part.* झपइत (*Vid.* VII, 6), *indecl. part.* (*Vid.* XXXVII, 2) झाँपी *for sake of metre.* To cover, conceal. झाँपि ले, to cover, to conceal (*Vid.* XXVII. 4. लेल *for* लेलि *for sake of rhyme) :* (*Vid.* XXXII. 1) झाँपि न होए, cannot be covered.

झाँप (2), झाँपब, the act of covering, a cover : (*Vid.* XXXVIII. 4, झाँपे *Loc. sing.*) काँपे, चाँद मंडल जनु राहुक झाँपे, she trembles as the moon doth at the covering of Ráhu, *i. e.*, as the moon when eclipsed.

झाँस, *adj.* pungent.

झाक, damp firewood placed on the top of a fire-place to dry.

झाखड़, a shrub, a bush.

झाड़ा, ordure.

झाड़ी, a small kind of drinking cup.

झाड़ू, that which sweeps, a broom.

झाप = झाँप, *q. v.*

झापनि, a cover.

झापस, a violent shower of rain ; *cf.* झपसौ, झपास, झोसा.

झाम, झामा, black, over-burned bricks.

झामक, *adj.* having the colour of झामा, black.

झार, (1) a series of iron bars let in horizontally to the sides of a well, serving as steps, like the rungs of a ladder ; *women sometimes threaten to drown themselves in a well, but never intend to do so : hence the saying to a man who makes great professions without*

intending to carry them out, झाड़ झार डुबै द्द मोहि, "you say 'Let me drown myself,' let go the *jhár*, (to which the woman is supposed to be hanging)": bushes, brambles.

झार (2) *v. a.* to sweep, *repetition* झारि झुरि (*Ná.* 1), having swept: to shake, झट झारि at once: to comb, *or* straighten the hair.

झारब, a sweeping.

झारी, a vase; a drinking vessel.

झाल, cymbals.

झिकझोर, *v. n* to struggle.

झिकझोरब, struggling.

झिंगनी, a kind of vegetable

झिंगुर, a cricket; *Prov* झिंगुर चढ़लाह बकुचा पर, कहथि, हाथी हमर छि बापक, the cricket perched on a bundle of clothes, and said it was his father's elephant.

झिट्कि, (*cf.* झुटकी) a potsherd, *Prov.* थाकल नटुआ झिट्कि बटोर, when a dancer is tired he collects only potsherds, *i. e.*, leave off in your prime.

झिनमा (*Sal* VII) name of a servant of Salhes.

झिमझिमिआँ, tinkling toe ornaments.

झील, a lake, a marsh.

झीलम, a strong bowed piece of wood with a heavy chain hanging to the two extremities. It is used to test the lifting powers of a gymnast.

झीलहील, (*Sal.* XIV.) small lakes, ponds.

झीसा, a slight drizzling rain, *see* झापस.

झुभुखान, *adj.* poor, indigent, mean.

झुटकी, *or* झुटका a potsherd; *cf.* झिट्कि.

झुमक, an earring.

झुर, *v. n.* to wither, to be parched: to burn.

झुरब, burning, withering.

झुरि, *repetition of* झारि, *Ná.* 1.

झूठ, *adj.* false, lying.

झूर, *adj.* burnt.

झोंझ, a thicket, an impassable and dark collection of brambles.

झोँझन, a length of split bamboo.

झोँटि, झोँटी, (*Sal.* XI), the pig-tail of hair worn by certain castes of Hindús.

झोँपड़ा, झोँपड़ी, a small grass hut.

झोखरा, low scrub, underwood; scrub jungle.

झोर, broth, soup.

झोरी, a small bag. झोरा, a *ditto* of a larger kind.

झोल, lampblack, soot.

झोलफल, the time for lighting lamps when night has set in; *cf.* झलफल.

झोँभल, *adj.* half-burned, scorched.

ट

टकवा, टका, टक्का, money: a rupee: *Prov. (in Musalmán dialect)* मैं मरि जैहोँ, टकवा न भजैहोँ, I may die, but I won't change a rupee, (*of a miser*).

टकुआ, (*Dim. of* टाकु), a small skewer.

टकुरी, a needle, a spindle.

टक्का, *see* टका.

टंक, a spasm, a pang.

टंगरि, the foot, the leg ; **टंगरि साबित हो**, to have one's foot established, *hence* to dare (*Sal.* X) ; *cf.* **टाँग**.

टट्टी, a mat ; a screen, a mat shutter *or* door.

टनटनाहटि, a tinkling sound : tinkling.

टभका, fresh water, water newly drawn.

टर, *v. n.* to break, **नीन न टरु** (*Vid.* LIII, 3), my sleep did not break.

टहलु, a servant.

टा, *a definitive suffix used after numerals, e. g.* **छौटा**, six, *see Letter.*

टाँग, (1) the leg ; *cf* **टंगरि**.

टाँग, (2) *v. a.* to hang, to hang up (*Sal.* VII) : **टाँगि दे**, *id.* (*Sal.* XVIII) ; *Prov. about two misers*, **माँगे जाय, दोसँ टाँगे चाह**, one goes to beg, and the other wants to hang him ; to cause to carry, to load : *Prov. (a weaver addresses a man who has seized him to carry a load, but who is delaying)* **टंगबह त टाँगह, नहिँ त नौ नरौक हर्कति होएत**, if you will load me, load me quickly, otherwise I shall lose an amount of work corresponding to nine shuttles.

टाकु, a skewer.

टाट, a mat, a screen.

टाड़ *or* टाड़ा, an earthen oil-pot : *diminutive* **टाड़ी**.

टापौ, a kind of bamboo fish-net.

टिकुला, an immature mango, before the stone is formed.

टिकुली, a patch, a wafer : a sectarian mark on the forehead ; a patch of silver *or* vermilion on a woman's forehead, surrounded by the **बेनौ**, = **बेदुली**, *and* **गेदुली** *c. f. Sal.* XVII, XVIII.

टिकोला, a young mango.

टिटिहौ, a kind of bird. ***It is a bad omen to hear its voice.***

टौक, टौकि, a pigtail (of hair), worn by certain castes of Hindús, ***when worn it should be worn long. Hence Prov.*** **नटौ पूत मङ्हरा टौक**, a gipsy's son has a short pig-tail, *i. e.*, is not a good Hindú ; *cf. Sal.* XVII, ***where Salhes is directed to shave off his pig-tail, in order that he may resemble a gipsy.***

टौका, a mark, a patch, a commentary : a patch on the forehead, a mark of disgrace when white.

टुकवाह, (*more properly* **टोकवाह**), an asker.

टुट (1), टूट (1), *v. n.* to break : to be disarranged, put out of order (*F.* 67) : (*of sleep*) to cease, break. (*Sal.* XII) : **टुटि जा** (*or* **टुटिए जा** *Vid.* XXVI, 3): to break in pieces.

टट (2), टूट (2), breakage; loss ; *Prov.* **बेसवाक टूट सन्यासौ**, that (the possession of) which is a loss to a harlot (*i. e.*, chastity), is (gain to) a saint ; *i. e.*, what is one man's meat is another's poison.

टूक, a piece, portion (*Sal.* XXI) **पाँचो टूक कपड़ा** the five pieces of cloth which form a complete suit, *see p.* 19, *note.*

टूगर, an orphan,—one whose father or mother is dead.

टूह, = **टुह** (1) *and*(2), *q. v.*

टेँगर, a kind of prickly fish.

टेढ़, *adj.* crooked; *Prov.* **चलै न जानी, अंगना टेढ़**, you do not know how to walk, and you blame the unevenness of the courtyard.

टेब, to note: to notice.

टेबन, the act of taking note of any particular thing: (*as a thief notes houses in which he can commit a theft on the following night*). (*Sal.* X), **टेबनँ फिर**, to go about noting houses (as a thief).

टेबब = **टेबन**, *q v.*

टोक, (1) a grove of trees, a wood.

टोक, (2) *v. a.* to ask, to question.

टोकड़ा = **टिकुला**, *q. v.*

टोकवाह, one who asks; *cf.* **टुकवाह**.

टोपड़, an application to prevent the recurrence of ague. *It is composed of certain leaves and medicines wrapped together, and is fastened to the feet or limbs.*

टोल, a quarter of a town, a village: **टोले टोले** (*F* 70), in every quarter of the town.

टौआएल, *adj.* unlooked for: unnoticed.

ठ

ठओर ठेहर, a fixed residence, a home, *Vid.* LXXXI, 4; *cf.* **ठौर**.

ठक, *or* **ठग**, a robber: an assassin.

ठकल, *adj.* robbed.

ठठेरि, a worker in brass: *Prov.* **ठठेरि ठठेरि नहिं बद्‌ला होय**, two workers in brass never traffic together, (*for if they did it would be* "Diamond cut diamond").

ठाँढि, (*fem.*) barren, (*of a woman or female animal*).

ठाट, the bamboo frame of a thatch, *or* of a mat house. [to stand.

ठाढ़(1), *adj.* standing erect. **ठाढ़ हो**,

ठाढ़ (2), **ठाढ़ि हो**, *v. n.* (*Indecl. Part.* **ठाढ़ी**, (*Sal.* X.) *for* **ठाढ़ि**), to stand: to stand still.

ठाढ़ब, the act of standing.

ठान, *v. a.* to drag: to hold fast, to grasp; **बासर ठान** (*F.* 17), to fast.

ठानब, pulling.

ठाम, **ठामा**, a place: appearance, form. (*Vid.* II, 2, *and* XXXVIII, 6, **ठामँ** *for loc* **ठामे**).

ठारि, the branch of a tree; *Prov.* **ठारिक चुकल बानर, आरिक चुकल किसान**, a monkey fallen from a branch, is like a cultivator who loses the crops of his field.

ठीक, *adj.* and *adv.* exact: exactly.

ठीका, a contract, piece-work.

ठेकर, *adj.* one who refuses pertinaciously to obey orders, obstinate.

ठेकाना, (*F* 31), a fixture, an appointment.

ठेठ, *or* **ठेठा**, *adj.* pure, genuine.

ठेस, the act of stumbling: *Prov.* **ठेस लागे परबत, फोरी घरक सिलौट**, he stumbled over a mountain, and (out of revenge) smashed his curry stone; **ठेस लगनेँ बुधि बाढ़े**, stumbling increases a man's carefulness.

ठेहर, a word without definite meaning, attached to **ठओर**, *see* **ठओर ठेहर**.

ी, weariness, *see note to F.* 43. *Trans.*; ठेंसी उतार, to take away weariness, to shampoo. ठे॰ उतर, to be shampooed.

ठेउन, ठेउनि, the knee.

ठोंठ, the bill of a bird.

ठाकरा, a wooden peg for stirring up grain while it is being beaten in a ढेंकुल,

ठोप, a drop: *Prov.* भाइ भाइ कें ठोप नहिं, बिलाइ कें भर मंगा, (at a wedding) not a drop of vermilion and oil have been given to the near relations, while the cat has it all over the parting of her hair: *Hence generally*, the division has been unfair.

ठोर, the lower lip.

ठौर, place, ठौरहिँ, there, *Prov.* पड़लेँ पाबह ठौरहिँ ताक, if you would find a thing lying before you, look for it there, *i. e.*, there are none so bad as those that won't see; *cf.* ठकोर.

ड

डँरार, the boundary line of a field.

डकैत, a robber, a "dacoit."

डगड़ी, a winnowing basket.

डगमग, the act of trembling, *or* quivering.

डगर, waste land used for a pathway: a road.

डंक, (*cf. Sindhí* डंग), the bite of a venomous reptile, *or* insect.

डंटी, the foot stalk of a plant: the beam of a pair of scales.

डपो, the bark of a tree: bark.

डब्बू, a ladle.

डमखोर = डपो, *q. v.*

डमरू, a tabor, a kind of drum.

डंबर, pomp.

डर, fear, alarm. *Instr.* डरेँ, through fear, *e. g. F.* 21.

डाँट, (1), the foot stalk of a lotus.

डाँट, (2), *v. a.* to threaten: डाँटि लै, *id.*

डाँटब, threatening.

डाँड़, (1), a staff.

डाँड़, (2), *v. n.* to stand upright.

डाँड़ब, standing upright.

डाँड़ि, a rower of a boat: a line.

डाँरा, the waist, the loins: *Prov.* कुकुर मरथि खाय बेगर, डाँरा दिऐन्हि लाह, the dog is dying of hunger, and you have put a chain round his waist, *spoken of one who does not take proper care of the things he possesses.*

डाक, a calling out: call, the distance to which a person can make his voice heard; *hence*, influence, power.

डाकिनि, a witch.

डाकू, a robber.

डाभी, a kind of grass, used for making string.

डार, डारि, the branch of a tree; a twig.

डावा, a kind of large earthen cup.

डाला, a present given to the father of the bridegroom, on the departure of a marriage procession.

डिड़िआ, to blubber: to cry foolishly (*as a beggar by the side of a road who gets nothing*).

डिमिकि, *onomatopœ. adv.* patter, with a pattering sound.

डुब, *v. n.* to dive : **डुब दे**, *id.*

डुबाव, (*v. a.*) to cause to dive, to sink (*active.*)

डुमरि, **डूमरि**, (*Skr.* **उदुंबर**), the glomerous fig tree, *Ficus glomerata.* It is said that men cannot see its flowers.

डेवढ़ी, the doorway, or entrance, of a house ; the outer portion of a house through which entrance is made into the inner portion ; *this is specially adopted when the house is a large one ; hence* a large building, a palace.

डेग, **डेगे**, a footstep.

डेढ़, one and a half : a few ; *Prov.* **डेढ़ गोट घोड़ी, नौ गोट फौज**, (*spoken of one who makes display when he cannot afford it*), the owner of one and a half (*i. e.* two wretched) mares, goes about (like a lord) with an army of nine servants.

डेढ़ गुरिया, ढोढ़ी लें हार, a necklace reaching to the navel, with only one or two beads on it

डेन, the arm ; the wing of a bird.

डेरा, (1), *v. a.*, and *v. n.*, to fear ; to be afraid of : *Past Part.* **डेडाएल**, fearful, terrible.

डेरा, (2) a temporary residence, a lodging : a tent, **डेरा खसाए दे**, to pitch one's tent, to fix on a place for a lodging.

डोइ, a kind of spoon, used by Musalmáns, for stirring pottage. *The corresponding word for Hindús is* **दाबि**.

डोँड़ा, a stream, a small river.

डोर, **डोरी**, a string : a lace (of a bodice &c).

डोल (1), the bucket of a well, *see* **उबहनि**, **कोप**, **खंभा**, *and* **ढेँकुल**.

डोल (2), *v n.* to swing. To shake, to move, to be put in motion : **डोलि जा**, *id.* ; **न डोले**, it is motionless.

ढ

ढंग, method, manner : ability ; *Prov.* **बोलक ढंग नहिं, गेल कचहरी**, he did not know how to speak, and went to the cutcherry ; (*natives always select their most eloquent friend to go to cutcherry and give evidence for them*).

ढर, *v. a. and v. n.* to distil ; to shed : to flow.

ढरब, flow.

ढाक, a large kind of drum.

ढाकनि, an earthen cover of a pot, &c.

ढाकी, a kind of large open basket.

ढाठ, a fence *or* railing.

ढाठी, manner, way, custom.

ढाबुस, a toad.

ढाल, a shield.

ढाह (1), the high bank of a river.

ढाह (2), to level, to raze.

ढाहब, levelling.

ढिठाई, (*see* **ढीठ**), firmness.

ढीठ, (*Skr.* **दृढ**); *adj.* firm.

ढीढ़ा, a gravid womb.

ढील, a louse.

ढेँकार, a belch ; *considered a sign of*

good eating, hence Prov. **घर खरची नहिँ डेउढ़ी पर ढेँकार**, he has no money in his house, and yet he belches as he comes out of the doorway (to persuade people that he has had a good feed).

ढेँकुल, the counterpoise of the lever of a well, *see* **ढोल, उबहनि, कोप**, and **खंभा** : a machine for pounding grain *or* bricks, a pestle.

ढेँग, the stump of a tree (*Sal.* XV).

ढेकी, *or* **ढेँकी**, a mortar, a pounding machine.

ढेबाथि, constant repetition; pertinacity.

ढेर, ढेरि, ढेरी, a heap: a quantity: much.

ढेलमास, a sling.

ढोआई, the cost of carriage of anything.

ढोँड़, a kind of non-venomous serpent.

ढोढ़ी, the navel.

ढोल, ढोलक, a drum, **ढोल ढाक**, the music of drums

ढोर, *v. a.* to make clean: to polish: adorn.

ढोरब, the act of cleaning.

त

त, तँ, *conj.* yes: *illatively* then.

तइओ, तँइओ, *adv.* still: nevertheless.

तइखन, *adv.* at that very time: immediately.

तइ, (*Vid.* XLV, 1) *a sign of the abl. case* (rare).

तक, *prep.* up to, as far as.

तकइ, *see* **ताक**.

तकर, तकरा, *see* **से**.

तकाजा, (تقاضا), dunning, repeatedly asking for anything.

तकितउँ, तकैत, *see* **ताक**.

तखन, *adv.* at that time, *then: when declined, takes a base* **तखनु**, *e. g.*, **तखनुक**, of then, of that time.

तखनु, *see* **तखन**.

तंग, a horse's girth.

तंगी, a load, a burden.

तज, *v. a.* to desert: to leave: to give up.

तजब, desertion: giving up.

तजवीज, (تجويز) decision: thinking: **तजवीज कर**, to decide: to think; (*Sal.* XIII) **तजवीज करै**, she began to think, **लागलि** *being understood.*

तड़की, an ear-ring.

तड़तड़ाहटि, trickling.

तड़ाक, quickly, immediately; suddenly.

तड़ित, lightning.

तत, ततवा, *see* **से**.

ततमत, delay.

ततहिँ, *adv.* in that place, there.

ततेक, *adj.* so far, so much.

तथिउँ, *adv.* there.

तन, the body: **तनमन**, body and soul.

तनय, a son: (*Vid.* XVI. 3) *the son of* Rukmiṇi *was* Pradyumn, *who was an incarnation of* Kám Deb, *whose wife was* Rati, *see* **भगनी, पति, सुता**, *and* **दच्छ**: (*id.* 5) *the sons of* Aditi *are the gods, and their enemies* (**बैरी**), *are the* Daityas, *see* **अदिति**, *and* **बैरी**: (*id.*

6) *the son of the sea which was swallowed by* Agastya *is the pearl-oyster, and its treasure is the pearl, see* **कुंभतनय, ऋसन,** *and* **कोस.**

तनया, a daughter. (Vid XVI, 7) *the daughter of* Yaśodá, *the wife of* Nand *was* Máyá, *or* illusion, *who was an incarnation of* Durgá. *Hence* Durgá *is here called the daughter of* Yaśodá: (*Id.* XVII, 2) *the daughter of* Báṇásur *the son of* Bali *was* Ushá, *and her husband was* Aniruddh *who was the son of* Pradyumn, *the son of* Krishṇ.

तनि, तनिक (1), **तनिकर, तनिकऊँ तनिका, तनिकों,** *see* **से.**

तनिक (2), straw, thatching-grass; *Prov.* **जनिका उकत तनिक फुकक न,** (a man) who does not know how to blow alight a straw (fire), *i. e.*, an idiot.

तनु = तन, *q. v.*

तप, penance.

तपसी, one who performs penance.

तपोबन, a grove devoted to penance.

तब, तबने, *adv.* then.

तम, darkness.

तमघैल, a water-jar.

तमस, *v. n.* to be enraged.

तमसब, rage, anger.

तमसा = तमस, *q. v.*

तमसुक, (تمسک), a bond, a written obligation.

तमासा, (تماشا) show, spectacle.

तमोलि, तमोली, a seller of betel leaf.

तर, surface: bottom: *hence prep.* below, at the bottom of, beneath, under.

तरंग, a wave: a whirlpool (*to which a woman's navel is frequently compared*): love, passion: *Vid.* XLVI, 1, *and* LXXVIII, 2, **तरंगे** *for the sake of metre.*

तरणि, तरनि, the sun.

तरफ, (طرف) a side: a party to an agreement.

तरल, a kind of dish consisting of vegetables cooked in ghí *or* oil: *it is peculiarly a rich man's food, and is supposed to be fattening; Prov.* **तरल खाय, पुनु गरल जाय,** he is a rich man, and yet he is lean.

तरागन, *plural of* **तारा,** a star (*Vid.* XVIII, 2), *q. v.*

तरास (1), thirst.

तरास (2), trembling: fear, terror: *Vid.* VII, 5, *and* XXVII, 1, **तरासे** *for sake of metre.*

तरासल, *adj.* thirsty.

तरु, a tree: a shrub, a bush, **कंटक तरु,** a thorn-bush.

तरुआरि, तरुअरिआ, a sword.

तरुण, तरुणत, *adj.* tender: ripe, full-grown.

तरुणी, a full-grown damsel (*Vid.* LXXIX, 1).

तरँगना, name of a mountain (*Sal.* XIV).

तल, surface: bottom, base: the palm of the hand.

तलाई, a small pond.

तला, the sole of a shoe.

तसर, silk, "tusser."

तसला, a rice-pot.

तसु, *see* **से.**

तह, *prep.* amid, amongst: *adv.* therefore, consequently; *cf.* **तँह.**

तहाँ, *adv.* there.

तहि, *adv.* therefore.

तहिना, *correl. adv.* so.

ता, ताक (1) (*Vid.* III, 3), *see* **से**.

ताँतो, a leathern thong.

ताक (2), *v. a.* 3. *Simp. Pres.* **तकइ** (*F.* 18), *and* (*Vid.* XXVII, 4, *and* LXXIV, 4) **ताकय**: 1. *Retro. Con.* **तकितहुँ**: *Pres. Part.* **तकैत**, to look at, to watch: to seek.

ताकब, looking at: search.

ताकँ, *see* **से**.

ताख, a hollow in a wall, used as a shelf, or cupboard.

ताखौ, a cap.

तागीर, (تغیر), *adj.* removed, dismissed; *of land* diluviated, washed away; *Prov.* **मीआँ एक लेल जागीर, भोर होइत भेल तागीर; घुरिकै तकलन्हि अपना गाओँ, गाँड़ि नंगौटी फते खाँ**, a Míyã' bought an estate, and next morning it was washed away; he went back to look for his village, all in rags with the airs of a lord, (*see* **नंगौटी**)

तात, a father. (*Vid.* XVI, 10) *the father of* Sítá, *who was the wife of* Rám, *who was the enemy of* Rában, *was* Janak. *See* **पतनी**, **अरि**, *and* **रावण**. Janak *obtained* Sítá *for his daughter, after performing a very severe penance.* (*Id.* XVII, 2) *the father of* Aniruddh, *who was the husband of* Ushá, *was* Pradyumn, *whose father was* Krishn, *who being an incarnation of* Vishnu, *was the husband of* Lakshmí, *whose father was the* Ocean!

ताधरि, *adv.* so far, till then, *see* **से**.

तान *v. a.* to pull: to tighten: to pitch (a tent) **तान दे**, *id.*

तानब, pulling: tightening.

तानी, warp: **तानी भरनी**, warp and woof.

ताप, *v. n.* to warm oneself. **आगि ताप**, to sit over a fire.

तापति, the lord of that, (*cf.* **से**). (*Vid.* XVI, 8) the lord of the bull is S'iva, who rides on a bull, *see* **पति**, *and* **कामधेनु**

तापर, *see* **से**.

तापस, one who performs penance: a hermit.

ताम, तामा, copper.

तामस, anger.

ता मेँ, *see* **से**.

तारचंद, the stars and the moon; the moon encircled by stars.

तारा, a star: (*Vid.* XVIII, 2) **तरागन**, *plur.* the stars: *here means* the ring of silver-coloured stars on a forehead (*called* **बेनी**), surrounding the round patch of vermilion (*called* **टिकुली**). **गगन तारा**, the stars of the sky.

तासम, तासउ, तासि, तासौ, *see* **से**.

तिखुर, a kind of starch.

तिजे, *adj.* third.

तितल, *adj.* wet: slack, limp.

तिथि, तीथि, a lunar day.

तिनि = तीनि, *q. v.*

तिमन, cooked vegetables.

तिमिर, darkness.

तिरहुतिआ, an inhabitant of Tirhut, a Tirhutiá Bráhman; they are very particular about this caste,—*hence proverb*, **तीनि तिरहुतिआ, तेरह पाक**, three Tirhutiá Bráhmans will cook in thirteen different places.

तिरिया, (स्त्री), a woman: a lady: a damsel.

तिरिपित, *adj.* pleased, satisfied.

तिलक, the mark *or* marks made by Hindú males, with coloured earths, on the forehead, and between the eyebrows: *hence, as in Vid.* XXXIV. 5, any ornamental mark on the forehead, even on the forehead of a female, *such as the* शृंगार.

तिलंगा, a native soldier, *as distinguished from* गोरा, a British soldier.

तिला, तील, a grain of sesame: a moment, an instant: तिला एक लागि, for a moment, for an instant.

तिहरा, *see* ते ह.

तीत, *adj.* bitter: *Prov.* अघाएल बक कें पोठी तीत, a satiated crane considers the *pothí* fish bitter, Hunger is the best sauce.

तीतल, = तितल, *q. v.*

तीथि, (*Vid.* LXVI, 1) = तिथि, *q. v.*

तीनि, *adj.* three. *In Vid.* IX, 1 *and ff. there are many plays on this word. viz.*, (1.) तीनिक तेसर, the third vowel after the third = उ: तीनिक बाम, that which is to the left of the third vowel, *i. e.*, आ, which is to the left of इ: आ *and* उ *form together the word* आउ "come." तीनिक तेसर, the third number after three = five = पंच, *which also means* पंचबाण *the* God of love, (2) तीनि, a word of three syllables, *viz.*, माधव, *which is a name of* Krishṇ. तीनिक तेसर, the third day after the third day (Tuesday) of the week = Thursday = बृहस्पति, *which also means* "life" (*Amara.* I, 3, 24). *In the third line* तीनि, *and* तीनिक तेसर *mean the same as in the second, except that* बृहस्पति *does not mean* "life," *but the Saint* Brihaspati. (*4th line*) तीनिक, concerning, *or*, connected with the word three.

तीनू, the three (*Sal.* XX).

तीर an arrow; *Prov.* तीर न कमान, मीआँ कथी कँ पैठान, he has neither bow nor arrow, and how does the Miã' call himself a Paiṭhán: the bank of a river, (*Vid.* LXXVIII, 1, तीरे *locative*).

तील = तिला, *q. v.*

तुअ, *see* तोँह.

तुमड़ी, an ascetic's gourd; *Prov.* तुमड़ी फुटि गेल, वाह रे गोसाँई, a pretty ascetic! with a broken gourd!

तुर, तूर, cotton wool, *Prov.* तुर लदे तेँ पनु लोह लदाय, the bullock which now carries cotton, will bye and bye carry iron.

तुरग, तुरंग, a horse; *Prov.* बर बद्दे बैलवा, बैठे खाय तुरंग, the bullock is yoked, and the horse does nothing and eats.

तुलित, तुल्य, तूल, *adj.* equal to, like: equal alike.

तू, तूअ, *see* तोँह.

तूति, the mulberry tree.

तूर, cotton, = तुर, *q. v.*

तूल, *adj.* like, equal to: alike, equal.

ते, तेँ, तेँहि, *adv.* therefore: for this reason.

तेआ, (*F.* 22) = तेज, *q. v.*

तई, *adv. emphatic*, even thus (*F.* 19).

तेखरि, (*Sal.* III) a kind of flower.

तेँतरहँ, *adv.* so, in that manner: *cf.* **से**.

तेँभर, *adv.* there, = **तेम्हर**, *q. v.*

तेगा, (تیغا), a sword: a scymitar.

तेज, *v. a.* (*Vid* XXVIII, 7) *2nd Imperat.* **तेजु**; to desert, to leave: to give up: to abandon: to shed (tears &c.,): to distil: **तेजि दे**, *id.*

तेना, *adv.* so, in this manner.

तेपहरा, the afternoon, (*lit.* the third watch.)

तेम्हर, *adv.* there, in that direction, on that side; *cf.* **तेमर**.

तेरह, *adj.* thirteen.

तेल, oil; **तेल कुँड़**, oil and pots, *i. e.*, the necessaries of life.

तेलि, an oil-seller; *Prov.* **तेलिआ सँ न धोबिआ घाट, एकरा मुंगरा, ओकरा जाट**, a washerman is no worse than an oil man, the former has his pestle, and the latter his mill-post.

तेसर, *adj.* third: *in Vid.* IX, *there are many plays on this word. viz.* **तौनिय तेसर** *see* **तौनि**: *Vid.* LIX, 3, **छितिसुत तेसर**, the third after the son of the earth *i. e.*, (*see* **छितिसुत**) after the planet Mars (**मंगल**). **मंगल** *also means* Tuesday, *and the third day after Tuesday is* Thursday, *which is* **बृहस्पति**, *which also means the planet* Jupiter. *This planet does not rise till near morning, and hence is said to increase the pain of a woman separated from her husband.*

तेसरा = **तेसर**, (*only used in oblique cases, e. g., Vid.* LX, 3) *q. v.*

तेहन, *adj. and adv.* such, so.

तेहि, *see* **से**,

तेहिँ, *adv.* so.

तेहिखन, *adv.* then, at that time.

तेहिठाम. *adv.* there, in that place.

तैअओ, तैइओ, तैओ, *conj.* still, nevertheless.

तैं = **तँ**, *q. v.*

तैंइओ, तैंओ, *conj.* still, nevertheless.

तैसे, *adv.* so.

तेा, *Hindí for* **तोँ** (*F.* 39), *q. v.*

तोँ, तोँह, *Pro. 2nd pers.*; *the following forms have been noted; nom.* **तू**, **तुअ, तूअ, तोँ, तोँह**, *or emphatically, especially, in the vocative,* **तोँहीँ तोँहि, तोँहि, तोँहेँ, तोहेँ**: *obl.* **तुअ**, **तोहि, तोहीँ**, (*lengthened for metre, Vid.* LXXVIII, 5), **तोहरा, तोरा**; *instr.* **तोहेँ**: *gen.* **तुअ, तूअ, तोहर तोहार**; *the forms* **तोहरा** *and* **तोरा** *are also found, but only as oblique genitives* (*e. g., Sal.* XIX) *or with the final vowel lengthened for the sake of metre* (*e. g. Vid.* XXXIV, 1): **तोहरे** (*Sal.* VII) *occurs only once and is borrowed from Hindí. Voc.* **तुअ** &c. *as above;* thou.

तोँहीँ, तोँहि, तोँहेँ, तोहेँ, *see* **तोँ**,

तोड़, तोर, *v. a.* to break; to pluck (a flower).

तोतराह, one who stutters.

तोन, a pot-belly.

तोनैल, *adj.* pot-bellied.

तोर (1), = **तोड़**, *q. v.*

तेार (2), तेारा, *see* तेाँह.

तेारित, *adv.* quickly, instantly.

तेाह्वर, तेाह्वरा, तेाह्वरे, तेाह्वार, तेाह्वि, तेाह्वो, तेाह्वेँ, *see* तेाँ

तेा, तेाँ, तेाँपे *or* पय, *conj.* (*correlative of* जैाँ, if) then ; in that case.

तैानी, a small outer garment : a towel.

तैाला, an earthen boiler.

त्रिया, a woman ; a lady, a damsel.

त्रिबलि ; the three wrinkles *or* creases on a woman's stomach below the navel.

त्रिबेनिया, a trijunction point ; a place where three roads *or* rivers meet.

त्रिभुवन, the three worlds, earth heaven and hell, the universe.

त्वचा, the bark of a tree.

थ

थन, the udder, *or* dugs of any lower animal.

थाक, *v. n.* to remain, continue : to be weary.

थाकनि, weariness.

थाकब, remaining, continuance.

थाकल, *adj.* (*part.*) weary.

थार, (*or dim.* थारी), a plate for eating from, a "thalee."

थाल, mud.

थाह, bottom.

थिक, *v. subst.* to be, *see grammar.*

थिकहुन, थिकऊ, थिकाह, *see* थिक.

थिर, थीर, *adj.* firm ; quiet, tranquil.

थीक, थीकि, *see* थिक.

थुक, *v. n.* to spit.

थुकहा, one who spits often.

थूथुन, the mouth of a lower animal.

थेाँथ, थेाँथा, *adj.* toothless.

थेाँथी, *adj.* toothless ; *hence* garrulous, talking nonsense, voluble ; *Prov.* थेाँथी आगा पाथी कि करत, what good is a book in front of a babbler.

थेाड़, *old abl.* थेाड़ड, *adj.* little ; short : small : few.

थेाथी, the mouth.

द

दइ, a queen.

दए, दएह, *see* दे.

दँश, the act of biting, *or* stinging ; *frequently* दँस *for metre.*

दकँ, *see* दे.

दच्छिन, दखिन, the south.

दखिनहिया, an inhabitant of the south.

दगध, *adj.* burnt, parched.

दगरिनि, a midwife.

दंगल, a quarrelsome man ; a brawler.

दच्छिन, the south : *see* दक्खिन.

दच्छ, the celebrated hero Daksh. (*Vid* XVI, 3) *he was the father of the* 27 nakshatras, *or* lunar mansions. *The fourth lunar mansion was* Rohiṇí ; *see* सुता

दक्खिन, *adj.* southern, belonging to the south : *also subst.* the south.

दक्खिनाहा, an inhabitant of the south.

दक्खिन = दक्खिन *q. v.*

दड़िमी, a kind of dried mango, *see* आमलि.

दंड, a staff : a measure of time : a

fine: (*Sal.* XVII) an exercise among gymnasts in which the only portion of the body touching the ground are the palms of the hands and the toes; the body is then extended or swung backwards and forwards.

दढ़िआल, *adj.* wearing a beard, bearded.

दम, breath: **एक दम से** (*Sal.* XX) at one breath, at once.

दमड़ी, a small coin; 2 damṛí = 1 dokṛá, 4 dokṛá = 1 pice; *Prov.* **दमड़ीक बुलबुल दोकड़ा चोथौनी**, you charge a *damṛí* for the nightingale, and a *dokṛá* for plucking out (its broken feathers).

दमस, *v. n.* to be enraged.

दमसब, rage.

दंपति, husband and wife: consorts.

दंभ, pride.

दय, *see* **दे**.

दया, mercy, pity.

दयालु, *adj.* merciful, pitiful.

दर, (در), *prep.* in, at, on, *in such phrases as* **लाख दर लाख**, *lákh's* upon *lákhs*.

दरवजवा, दरवाजा, (دروازه) the outer room of a house, open to the public. *Same as* **दुरा**, *q. v.*; *it never means* a door, *the Maithilí of which is* **केवाड़ी**, *nor* a door-way, *which is* **दुआर**.

दरवेस, (درویش) a Dervish, *or* Muhammadan beggar.

दरशन, दरस, दर्शन, sight: an interview.

दराध, a kind of venomous snake; *Prov.* (*in charming a snake, the charmer touches the head of the reptile as he utters the charm*) **जानथि ढोँढ़क मंत्र, देथि दराधक माँथा हाथ**, he only knows the charm for the bite of a non-venomous *Ḍhõṛh*, and puts his hand on the head of a *Darádh*; *i. e.*, a little knowledge is a dangerous thing.

दर्पन, a mirror.

दर्बजात, brazen utensils.

दल, an army: a faction: a leaf (of a plant), **दलराज**, a lotus.

दलघोँटना, दलघोटना, a stick for stirring *dál*, *or* pottage. *It has at its lower end a kind of horizontal paddle-wheel, which is made to revolve rapidly by rotating the stick or shaft between the palms of the hands.*

दलित, *adj.* pierced.

दश *or* **दस** *adj* ten: *hence*, any indefinite number, many: *hence also* a few: **दशगुन**, multiplied ten times, *see* **गुन**.

दसो, *definite num.* the ten. **दसो दिशि**, in the ten directions, *i. e.*, the eight points of the compass (N., N. E., &c.) the Zenith and the Nadir; *hence* in all directions.

दशन, the teeth: the act of biting: the marks caused by biting.

दस, *see* **दश**.

दसन = दशन, *q. v.*

दसा, form: condition.

दह (1), ten, *for* **दस**, *see* **बुंद**.

दह (2), **दहक**, *see* **दे**.

दह (3), *v. a.* to burn, consume.

दहन, fire: anguish; *adj* burnt.

दहा, *v. n.* to float, to swim: **दहाय जा**, to be washed away.

दहिन, दहिना, दहीन, the right (hand): *Inst.* **दहिनेँ** *used adverbially*, on the right: (*adj.*), southern favourable, *e. g.* **बिधाता दहीन अथि**, the Creator is favourable.

दही, curdled milk; *the food of the richer classes, hence the Prov* **घर दही, बहरा दही**, only he who eats curds at home, should eat them abroad; *i. e.*, avoid vain pretensions.

दहेज, (جهيز), dower, *taken from the bride's people by the bridegroom. Prov.* **बर बुड़बक, दहेज लेत के**, the bridegroom is a fool, who will take the dower? *i. e.*, somebody else must, as he will be content with too little.

दाउ, दाओ, a trick (in wrestling, &c.) *see* **लंगटा**.

दाँत, a tooth.

दाँती, lock-jaw.

दाँस, a gadfly.

दाउनि, the process of treading out grain.

दाख, a vine.

दाखिल, (داخل), a law term signifying "filed in Court." It has, however, been adopted by the lower orders from the Court language, and in their mouth means "produced, made over to a person:" *e. g.* (*Sal.* XIV) **दाखिल कै देलें**, they produced him (before the king).

दाड़िम, a pomegranate, *to the seed of which a woman's teeth are frequently compared.*

दाढ़, a long beard.

दाढ़ी, a beard; *Prov.* **जौँ मीयाँक दाढ़ी, तौँ गामोँ गुलजार**, the better the *Míyā̃'s* beard is, the better shines the village; *i. e.*, he puts an absurd importance on himself.

दादा, a grandfather, *Prov.* **दादा लैकँ तेरह**, including my grandfather we are thirteen; *of a greedy guest, who tries to make his host give him a quantity of food to eat.*

दादुर, a frog, *whose voice is supposed to be an incitement to love.*

दान, the act of giving: a gift.

दाना, seed of a plant: grain.

दाप (1), *v. a.* to press, to squeeze.

दाप (2), pride: anguish. (*Vid.* XXII, 5, **दापे** *for metre*).

दापब, pressing, squeezing.

दाबि, a spoon used by Hindús for stirring pottage: *cf.* **डोइ**.

दाम, price, cost of anything: a small nominal coin, one and a quarter cowries, *Prov.* **गेठी मेँ दाम न, बाँकीपूरक सैल**, he has not a farthing in his pocket, and he wants to walk to Patna (Bā̃kípúr).

दामिनि, a flash of lightning.

दारुन, *adj.* hard, harsh: intolerable.

दारू, spirituous liquor.

दालि, pulse, vetch.

दिअ (1), **दिआ**, *see* **दे**.

दिअ (2), a light, a candle: *see* **दीआ**.

दिआब, *v. a., causal of* **दे**, to cause to give.

दिगंबर भंग, a name of S'iva.

दिढ़ाइ, firmness.

दितऊँ, *see* **दे**.

दिन, दीन, a day, day-time: **सभ दिन**,

दिन दिन, दिने दिने, every day, constantly: एक दिन, once upon a time.

दिनेस, the lord of the day: the sun.

दिप, a light, a lamp = दीप, *q. v.*

दिपौटी, *(English)*, a deputy magistrate.

दिवस, a day, day-time: *adv.* by day: दिवस दिवस कै, day by day: दिवसहिँ, every day.

दिश, दिशा, दिश्रि, दिसि, दिशी, direction: region; *see* दीस.

दीअठि, a lampstand.

दीअए, *see* दे.

दीआ, a light, a candle: *see* दिआ.

दीदार, (دیدار), an interview.

दीन, *see* दिन.

दीन्ह, *see* दे.

दीप, a light; a lamp; a candle; दीपक बाती, a wick.

दीमान, (دیوان), a prime minister a "Divan."

दीर्घ, *adj.* long.

दीर्घसूत्री, *adj.* slack, working slackly: long-winded (*of a talker*).

दीस = दिश, *q. v.* (*Vid.* XVII, 3) There are ten directions, *viz.* N., NE., E., SE., S., SW., W., NW., the Zenith, and the Nadir: *hence* दीस *here means* ten. *The number of the* Vedas *is* four, *and that of the* faces of Brahmá four: the directions *added* to the Vedas, *added to* half the faces of Brahmá *equal therefore* 10 + 4 + 2 = 16, *which is the full number* of graces (श्रृंगार) *which a woman can possess. See* मिलाव.

दुआओ, *adj.* both.

दुआर, a door-way, as distinct from केवाड़ी, a door: *cf.* दरवाजा.

दुइ, दुइ, *adj.* two. दुइ पहर; mid-day: (*Vid.* XXII, 4). *Here the word means means a word of two syllables, viz*, नहिँ. not: *see* मान, *and* पाँच. *The meaning is that he accepted the sentence* नहिँ आएब, "you will not come," *and then rubbed out the* नहिँ; आएब *then meaning*, I will come: (*Vid.* LXIII, 6), *see* बुन.

दुःखित, *adj.* distress, agitated: *commonly* sick.

दुकान, = दकान, *q. v.*

दुख, sorrow, grief, pain, distress.

दुखाएल, दुखित, = दुःखित, *q. v.*

दुगुन, *adj.* two-fold, double.

दुजे, *adj.* second.

दुति, a female messenger: a go-between: a news-carrier: *see* दूत.

दुधवा, milk, = दूध, *q. v.*

दुधार, (*fem.* दुधारि), *adj.* full of milk: milk-producing.

Prov. जाहीे तँ किछु पाइए,
सहिए कडुइ बैन;
लात खात चुचुकार तँ,
सहत दुधारि धेन.

From whomsoever you receive benefits, you must bear abusive words: even while being kicked, by a milch cow, a man will endure its actions and pat it.

दुन = दुआ, *q. v.*

दुनु, दुनू, *adj.* both.

दुंदुभी, a kettle-drum.

दुआ, *adv.* double, two-fold.

दुपहरिआ, mid-day: *adv.* at mid-day.

दुमकजा, a part of a horse's harness, corresponding to the crupper, but used also with the saddle; *Prov.* (*on an over-worked and starved horse*) दाना न घास, दुनु साँझ दुमकजा, he gets neither grain nor grass, and has the crupper on night and morning.

दुर, *adj.* distant, far; दुरदेस, a distant land: *subst.* a distance; दुरउक दुर, a great distance: *cf.* दुरि, दूर.

दुरजन, a wicked person.

दुरि, *adj.* distant: दुरि कर, to put away, to cast aside, disbelieve: दुरि जा to go away, to be thrown aside, to be lost; *Prov.* आँखिक देखल दुरि करू, भला मनुखक कहल करू, shall I disbelieve what I have seen with my eyes, and do what another says, be he ever so respectable: *cf* दुर, दूरि.

दुरोह, (*skr.* द्रोह) mischief, damage.

दुलरुआ, दुलार, a beloved one, a darling.

दुलहिनि, a bride.

दुल्हा, a bridegroom.

दुष्ट, *adj.* wicked, vile.

दुसाध, name of a caste, *Dusádhs*, whose caste-profession is either thieving *or* watching.

दुहाव, *v. a.* to milk (a cow): *cf.* दूह.

दुहिता, a daughter: (*Vid.* XVI, 4), *the daughter of the enemy of* Indra *was* Párbatí, *the daughter of the* Himálay, *whose wings were cut by* Indra; *and her husband was* S'iva. *See.* सुरपति, अरि, *and* पति.

दुऊ, दुऊ, *adj.* both.

दू, दूइ, *num.* two: *cf.* दुइ.

दूत, a male messenger: *fem.* दूति *or* दूती, a go-between.

दूध, milk: दूध उठौना, *see* उठौना.

दूनु, दूनू, *adj.* both.

दूबि, a creeping kind of grass, *Dub* grass.

दूर, दूरि, = दुरि, *q. v.*

दूरा, the outer room of a house, open to the public, = दरवाजा, *q. v.*

दूस, *v. a.* to sneer, *or* jeer at a person.

दूह, *v. a.* to milk; *Prov.* गाए न रहै, तँ बैल दूहौ, when you haven't a cow, you (are trying to) milk a bullock: *of a foolish substitute: cf.* दुहाव.

दृढ़, *adj.* hard, firm: *hence* (of an embrace) warm, passionate; दृढ़ कै, firmly.

दृढ़ता, दृढ़पन, firmness.

दे, *v. a.* *The following forms have been noted. Pres. part.* देत, (*but F.* 72 *gives Kanaují* देत): *Past. part.* देल: 1. *Simp. Pres.* दौ: 3. *Do.* दे, देअ, देए, देऐ, देथि, दथि: 2. *Imperat.* दएह, देह, दह, दहक, दौअह, दिअ: 3. *Do.* देथु: 1. *Fut.* देब, देबउ, देबऊ (*Sal.* XV), देबैक, देम: 2. *Do.* देब, देबैन्हि: 3. *Do.* देत: 1. *Retro. Cond.* दितउँ: 3. *Do. fem.* देतौहि, देतौह: 1. *Past.* देल, देलउँ: 2. *Do.* देल, देलह: 3. *Do.* देलक, देलन्हि (*F. has thrice the Western Hindí* दौन्ह); *also vulgarly, and in poetry* देल, देलैन्हि, *which properly belong to the* 1st *person: Fem. of* देल, देलि, *but Vid.* XXV, 3, (3rd *p.*), *and*

Vid. XLV, 4, (1*st p.*), देल *for sake of rhyme*) : देब, *and* देल *are sometimes lengthened to* देबा (2*nd p. Vid.* I. 4), *and* देला (1*st p. Vid.* XL, 9; 3*rd p. Vid.* VI, 3), *respectively for sake of metre: Indecl. part.* दे, देइ, दै, दय, दए, दकँ, *also* (*Sal.* V.) दिश्रा ; *obl. verbal noun* देमे ; *see gram.* § 189, *add.*: *For other forms see* ले, *the conjugation of which is exactly parallel to that of* दे : *see gram.* § 174. *The causal of* दे *is* दिआव, *q. v.* To give, मन दे, to pay attention ; (*in Vid.* VI. 3. *the form* देला *is used after* जैश्रो, *where* देथि *would be more grammatically regular; the sentence meaning*, even though the Creator were to give his best endeavours, still ...): to put, lay, place: to bring, accompany; to put forth (leaves, &c.): to make: to add: to pay: to penetrate, *indecl. part. frequently used adverbially in this sense, e. g.* सेन्ह दै, through the burglar's hole ; ककरा दिआ, through whom, by means of whom: *frequent at the end of compound verbs, e. g.* लिखि दे, to write, मेटाए (*Vid.* XXII, 4, मेटाई *for metre*) दे, to efface, लगाय दे, to close (*a door*), समभाए दे, to make over charge of, *or in permissive compounds, see gram.* § 191.

देश्र, देइ, देए, देऐ, *see* दे.

देई, a goddess: a queen.

देश्राद, a kind of relative, any person related to another through a common great-great-great-great-grandfather is his *děád*.

देश्रोर, a husband's younger brother.

देख, *v. a. the following forms have been noted*: *pres. part.* देखैत, देखइत ; 1. *simp. pres.* देखिश्र, देखिए: 3. *do.* देखै. To see: *note the form* देखि हो, *an impersonal verb meaning* to be seen, *lit*: the act of seeing is going on. श्रो, *may be added for the sake of emphasis, e. g.* तोरा देखि श्रो ना भेल, even the act of seeing you did not take place, *i. e.* you were not even seen.

देखन, (*in* देखन श्रा) *anomalous form of infinitive of* देख, *meaning*, for the purpose of seeing: देखन श्रा, to come to see.

देखब, the act of seeing, vision.

देखलाह, (*fem.* ॰श्राहि) *participial adj.* seen.

देखाव, *v. a.* to cause to see: to show.

देखाएब, showing.

देखि, देखिश्रो, *see* देख.

देत, देतौह, देतीहि, देथि, देथ, *see* दे.

देब (1), the act of giving.

देब (2), देबता, a god.

देब (3), देबउ, देबऊ, देबा, *see* दे.

देबि, देबी, a goddess: a queen.

देबैन्हि, देबैाक, देम, देल, देलक, देलन्हि, देलह, देलऊँ, देला, देलि, देलैन्हि, *see* दे.

देवाला, a fund, a purse: देवाला उखड़ि गेलैन्हि, he became bankrupt.

देश, देस, a country: the interior of a country as distinct from its head quarters, the "mofussil."

देसी, belonging to the country, native.

देह, the body: a part of the body, कोन देह पर मारलकै, on what part of the body did he strike you: देह दसा, the general appearance.
देहरि. a doorway, a threshold.
दै (1), दैको, दैत (1), *see* दे.
दै (2), a goddess: a queen.
दैत (2), दैत्य, a demon, an ogre.
दैन, indigence, poverty.
दैव, fate: Providence, God, दैव अँस, a portion *or* incarnation of a portion of the deity.
दैह, *see* दे.
दो, *num. see* दोगुन.
दोउ, *adj.* two: both.
दोकड़ा, a small coin, *see* दमड़ी.
दोकान, (دوکان) a shop.
दोख, a fault = दोष, *q. v.*
दोगुन, *adj.* twofold.
दोपटा, an outer garment, composed of two widths of cloth sewn together.
दोम, the tail, दोम नुकाव, to hide the tail, to be ashamed, to carry the tail between the legs.
दोष, दोस, दोख, a fault, a crime, दोस दे, to blame, abuse. (*Vid.* XL, 1 दोसे *for metre).*
दोसर, *adj.* (*obl. form* दोसरा) second, another.
दोसरहिँ, *adv.* secondly.
दोहट, *see* बाध: दोहट कर, *see* पाहौ कर.
दोहरि, a body-cloth, a double-sheet.
दोहरौन, reduplication, doubling; *Prov.* दोहरौनेँ बनिआँ दुना, by reduplication the shop-keeper makes it twofold, *i. e.*, if you make him weigh a thing twice over, the second time he will make it come out twice as much.
दौड़ (1), दौर, the act of running, a course, circuit; *Prov.* मीआँक दौड़ मसजिद तक, a *Míyā̃* only runs to the mosque.
दौड़ (2), दौग, *v. n.* to run.
दौड़ब, running.
दौड़िह दौड़ी (*F.* 54), *adv.* speedily, quickly.
दौना, a basket: a proper name, Dauná Málin, the wife of Salhes.
द्योर = देओर, *q. v.*
द्रिष्ट, द्रिष्टि, sight, vision.

ध

धक्का, a push, a shove.
धड़, धर, a headless trunk.
धड़िआ, a narrow cloth worn by children to cover their nakedness.
धथूर, the dhatura tree.
धन, wealth, treasure.
धनंतरि, proper name, Dhanvantari, a famous physician of antiquity.
धनि (1), धनी, *adj.* wealthy. fortunate: generous.
धनि (2), धनिआ, a lady.
धनिक = धनि, (1), *q. v.*
धनी = धनि, (2), *q. v.*
धनीक = धनि, (1), *q. v.*
धनुख, धनुष, a bow (the weapon).
धन्य, *adj.* prosperous, happy.
धम्हारी, *see* गोरख धन्हारी.
धमाउर, excessive frolics, mad sport.
धय, धयल, धयलन्हि, *see* धर (1).
धर (1), *v. a. the following forms are noted,* 2. *Simp. Pres.* धरिऐ;

3. *do* धर, धरथि; 2*nd Imperat.* धरह, धरऊ, धरिअ, धरिऐ, धरब; 1. *Fut.* धरब: *Pres. Part.* धरैत, धरइत; 3. *Past.* धयलन्हि, *vulgarly, and in poetry* धैल, धयल, *which properly belong to* 1*st person* : *Indecl. Part.* धय, धै, धरि, धारि (*Vid.* XV, 7): *for other forms see* कर (1), *the conjugation of which is exactly parallel to that of* धर; *see gram.* § 172: to hold: to grasp, to catch; to keep: to put, place: to put on clothes: to lie upon: गोए धर, to conceal, धरि ले, to take: धरै चाह, to wish to seize: धै रह, to keep, retain.

धर, (2), a headless trunk = धड़.

धरइत, *see* धर (1).

धरणि, धरनि, the earth.

धरती, the earth: the ground (*very common in this sense*), धरती पर बैसल, seated on the ground *or* [floor.

धरथि, *see* धर (1).

धरनि, *see* धरणि.

धरब, the act of putting, placing, &c.

धरम, virtue: justice: chastity; *Prov.* धरमक करैत जँ होए हानि, तँइओ न छोड़ी धरमक बानि, even if you suffer loss while acting virtuously, forsake not virtue's words.

धरहर, a large house, a palace; *Prov*: सुतौ खड़ तर, सपनाइ धरहर, he sleeps on a common mat, and dreams of palaces.

धरऊ, *see* धर (1).

धराधर, a mountain.

धरि, *properly Indecl. Part. of* धर (1) *q. v. used adverbially*, up to.

धरिअ, धरिए, धरब, धरै, *see* धर (1).

धर्म = धरम, *q. v.*

धर्मकार्य, a holy work.

धर्मधीर, *adj.* very virtuous.

धस *v. n.* to sink: to be in disorder. धसल केस, dishevelled hair, धसि खस to sink and fall, *i. e.*, to drown oneself.

धसब, the act of sinking: disarray.

धा *v. n.* (*Past part.* धाएल *or* धायल: धाओल (*Vid.* XL, 4) *is not used in the modern language*) to run: to hasten.

धाएब, running.

धाकड़, धाकर, a bull.

धाजा, a flag, a banner.

धान, unhusked rice, paddy.

धाम, abode, residence.

धार, (*loc.* धारे) a river, a stream: a line: a piece, block, portion: *in Vid. twice* धारा *for metre.*

धारि, *Irregular for* धरि *Indecl. Part. of* धर (1.)

धाह, flame, blaze: burning.

धिआ, धी, a daughter; *Prov.* बापकँ बखारी धिआक उपास, the father owns granaries, and the daughter fasts; धी मारी पुतहु लै त्रास, beat your daughter, to frighten your daughter-in-law.

धिपाव, *v. a.* to cause to light, to set a light to: to warm.

धी = धिआ, *q. v.*

धीपल *adj.* warm.

धीर, धीरे, *adv.* slowly: *subst.* patience, steadfastness,—धीर राख, to be patient.

धुआँ, धूआँ, smoke.

धथुर, the thorn-apple.

धुनि, a sound.

धुनिया, a cotton-carder; *Prov.* बाप धुनिया, पूत खुनिया, the father a cotton-carder, the son a murderer.

धुर, a road, embankment.

धुरी, the pole of a carriage.

धूआँ, धुआँ, smoke.

धूर्तपन, knavery: scoundrelly behaviour.

धृक, *Interjection of Contempt.* Shame!

धेयान, (*loc.* धेयाने), religious contemplation.

धेन, धेनु, a milch cow.

धै, *see* धर (1).

धैरज, firmness: patience, धैरज बाँध *or* धैरज धै रह, to have patience, धैरज नहिँ रहल, his patience did not remain, he lost patience.

धैल, *see* धर (1).

धो, *v. a.* to wash: धोएल धाएल, well washed; *Prov.* धोएल धाएल भेँड़ो पाँका लागै चाहैअछि, the sheep washed (*for sale*) is about to fall into the slough, *i. e.*, there's many a slip between the cup and the lip.

धोआई, the art of washing.

धोँह, *adj.* wicked, foolish.

धोकड़ा, a bag: a vessel, receptacle; *Prov.* गुड़क चोट धोकड़े पुनु जान, only the vessel knows the pain (or weight) of the molasses: *i. e.*, only he who suffers knows the pain.

धोती, a loin cloth, a "dhotie."

धोध, a pot-belly.

धोधैल, *adj.* pot-bellied.

धोबि, a washerman; *washermen are notorious for destroying things given them to wash: hence the Prov.* धोबिक बापकेर किछु नहिँ फाट, nothing belonging to a washerman's father is ever torn by him *i. e.*, charity begins at home.

ध्वजा, a flag, a banner, = धाजा.

न

न, *adv.* not.

नकत, नछत्तर, a lunar mansion: a star.

नकमुन्नी, नकमूनी, a small nose-ornament.

नख, a finger *or* toe-nail: नखछत *or* °छत, a scratch.

नखास, a place for the sale of horses *or* cattle, a cattle-market; *Prov.* घर घोड़ा नखास मोल, the horse is kept at home, while it is being sold in the market, *i. e.*, selling a pig in a poke.

नगर, a town, a city.

नंगोटी a waist rag *or* cloth; *Prov.* गाँड़ि नंगोटी फते खाँ, he has only a rag over his rear, and he calls himself Fatih Khán, a beggar with the airs of a king.

नचनिहार (*Fem.* °निहारि), an actor, a dancer.

नछत्तर, a lunar mansion, = नकत.

नजरि, (نظر), vision, gaze. नजरि खिड़ाव, *see* खिड़ाव.

नट, (*fem.* नटिन, नटिनिया) a *naṭ*; *naṭs* are a tribe of wandering gipsies, or gymnasts and thieves

whose women are prostitutes and dancers: a professional dancer.

नटुआ, an actor, a dancer.

नड़हरा, *adj.* short, curtailed.

नड़ाव, *v. a.* (3. *fut.* (*Vid.* XXXVIII, 6) नड़ावत) to leave, desert; lay aside: मारि नड़ाव to kill and cast away: *cf.* नर (2), नेड़ाव.

नढ़ेर, a vagabond.

नत, *adj.* bent; lowered, (*Vid.* XXIV. 3.) नत कय माथ, hanging down her head (in shame).

नदान, (نادان), a fool: ignorant, *Vid.* I, 6, नदाने *for metre.*

नदी, a river, a stream.

ननदि, ननदी, नंदी, a husband's sister.

ननुआ, ननुआँ, a boy, a child: young.

नंद, the foster-father of Krishṇ: *his wife* (घरणि) *was* Jaśódá.

नंदी = ननदि, *q. v.*

नव (1), *adj.* new: strange: fresh.

नव, नवो (2), *adj.* nine: (*Vid* LXIII. 3 *and* 7.) nine *and also* new, *see* चौठाइ, *and* बना.

नवग्रह, an armlet composed of nine pieces.

नवल, *adj.* new, fresh.

नमा (*Fem.* नमी), *adj.* long; *Prov.* बुड़िबक मीआँ कें नमी नमी बात, a foolish Míyā' has long long words.

नमाएब, bringing down.

नमाव *v. a.*, *Indecl. Part.* नमाए, नाय, *or* नाइ: to bring down, to make to bend.

नायक, (*Fem.* नायिका), a lord; a lover.

नयन, नेन, नैना, the eye, *often compared to the lotus, see* कमल: the eyes; नयन गोचर, the range of the eye; *instr.* नयनेँ, with one's eyes.

नयनानल, the fire of the eye.

नर (1), a man, a human being.

नर (2), नरिआ, *v. a.*, to refuse scornfully; *Prov.* घीउ दे त बाभन नरिआवथि, if you offer a bábhan even *ghí*, he (is so particular about his caste that he) refuses it: *cf.* नड़ाव, नेड़ाव.

नरी, the spool of a weaver's shuttle.

नल, (*loc.* नले), a tube, a conduit: a stalk (of a lotus &c.): *cf.* नाल.

नलिनि, नलनी, नलिनि, a lotus: नलनी दल, a lotus leaf.

नह, नोह, a finger *or* toe-nail.

नहरनी, a nail-parer: an instrument for cutting nails.

नहा, *v. n.*, *and* नहाव, *v. a.*, to wash, to bathe; नहाय सोनाय after bathing.

नहाएब, bathing.

नहि, नहिँ, *adv.* not: नहिँ नहिँ, nay, nay.

नहेरि, a barber.

ना (1), a word without significance, frequently used at the end of a verse, to fill out the metre: *e. g.* *Vid.* XXVI.

ना (2,) = नहिँ, (*rare*).

नाइ, *see* नमाव.

नाइ, नाउ, (*Fem.* नाउनि) a barber; *Prov.* नोखि नाउनि कें बाँसक नहरनी (*sarcastically*) a sharp barber she is! why, her nail-parer is made of bamboo.

नाओ, a boat, a ship.

नाँगट, *adj.* naked.

नाँड़, the penis.

नाँती, a grandson.

नाक, the nose, **नाक रंगाव**, to have one's nose painted red, to be disgraced.

नाग, a serpent.

नागड़ि, a tail.

नागर, (*Fem.* **नागरि**), *adj.* clever, skilful: beloved.

नागिनि, a serpent's wife.

नाच, *v. n.* to dance.

नाचब, dancing.

नाट, (*Fem.* **नाटि**, *or* **नाटी**), a dwarf.

नाण = **नाँड़**, *q. v.*

नाथ, a lord: a master: a husband: a nose-ring, *Prov.* **अगा नाथ न पीछा पगहा**, (an ass) without nose-ring in front, or hobble behind, *i. e.*, entirely free.

नान्हिटा, childhood.

नाप, *v. a.*, to measure.

नापब, measurement.

नाम, a name: a word: **देवक नाम** (to pray) in the name of God, (to pray) to God. *Vid.* LXXVI, 2, **नामे** *for sake of metre.*

नाय, *see* **नमाव**.

नार, stubble, the stalk of a grain left in the field after cutting off the ear: *cf.* **पेाआर**.

नारि, **नारी**, a woman, a lady.

नाल, the stem, *or* stalk of a plant; *cf.* **नल**.

नासा, the nose.

नाह, a husband: a lover: *Vid.* XXVIII, 1, **नाहे** *for sake of metre.*

निअ, *adj.* own, one's own.

निअर, **नियर**, *adv.* & *prep.* near: **निअरे**, *emph.*, even near.

निक, **नीक**, *adj.* good: *in the modern language* **नीक** *is the usual form, but Vid. always uses* **निक**.

निकस, *v n.* (*Kanaují* 3. *Pres.* **निकसत**), to come out, issue.

निकट, neighbourhood: *adj* near.

निकाल, (*F.* 54), *v. a.* to bring out; commence (a road) from a certain place.

निकाह, (*Fem.* **निकाहि**) *adj.* good.

निकौरिआ, *adj.* without cowries, *or* money, *Prov.* **निकौरिआ गेलाह हाट कोँकड़ि देखि हिआ फाट**, the man without money went to market, and his heart broke when he saw the cucumber.

निखट्टू, *adv.* thriftless: exceedingly distressing *or* painful.

निगम, the Vedas: (*Vid.* XVII. 4) *there are four* Vedas: *see* **दौस**.

निगाह, (نگاه) a look, a glance: attention.

निज, *adj.* own, one's own.

निठुर, *adj.* harsh, stern, cruel.

नित, *adj.* continual, *Instr. used adverbially* **नितेँ**, always, continually, every day; *Prov.* **नितेँ खेतौ, दोसरेँ गाय, जे नहिँ देखेँ तेकर जाय**, if a man does not look up his fields every day, and his cattle every second day, he is sure to lose them.

नित्य = **नित**.

निदान, end, limit, **निदान कर**, to drive to extremities: *adv.* finally.

निधान, a receptable: *adj.* full.

निंदा, **नींदा**, abuse, reproach.

निपुण, **निपुन**, *adj.* skilful, clever.

निबंधन, the act of fixing *or* determining a marriage between two persons.

निबास, abode, residence.

निबाह, accomplishment: protecting, caring for.

निबिबन, that which binds a woman's petticoat (**नीबि**): a kirtle.

निबेद, *v. a.* to tell: to betray.

निबेदब, the act of telling.

नियर, **निग्रर**, *adv. & prep.* near.

निर water: tears = **नीर**, *q. v.*

निरख, *v. a.* to see, watch.

निरखब, sight.

निरत, *adj.* devoted, attached to.

निरदय, pitiless.

निरधन, without wealth, poverty-stricken.

निरबाह, *v. a.* to fulfil, *or* act up to (a promise).

निरबाहब, acting up to.

निरमाव, *v. a.* to create, fashion.

निरमाएब, creation.

निरमान, (1), *v. a.* = **निरमाव**, *q. v.*

निरमान, (2), the image of a god.

निरस, *adj.* less.

निरास, (*Vid.* XLIX, 4, **निरासे** *for sake of metre*), *adj.* hopeless: disappointed.

निरूप, *v. a.* to suspect of (anything).

निरूपब, suspecting.

निरोध, cessation, *Vid.* LXXVI, 5, **निरोधे** *for metre.*

निरोप, *v. a.* to put, to place.

निरोपब, putting, placing.

निरदै, *adj.* pitiless.

निशाचर, one who moves about at night: a goblin: the moon.

निश्वास, the breath, breathing, *Vid.* XL, 8, & LXXIV, 4, **निश्वासे** *for metre.*

निशि, **निशिथ**, the night.

निशित, *adj.* sharp.

निशिपति, the lord of night, *i. e.*, the moon: *it is supposed to be marked with spots resembling a deer and hence a deer is said to have an undying affection for the moon, see* **हरिन**.

निश्चिंत, easy in mind.

निश्चै, *adj. and adv.* certainly, truly.

निसि = **निशि**, *q. v.*

निहार, *v. a* to look toward, to spy.

निहारब, gazing at.

नीँद, sleep.

नीँदा, **निंदा**, reproach, censure.

नीक, **निक**, *adj.* good (*the usual word*); *Prov* **अपन थीक** (*for* **थिक**) **ने**, **आनक नीक ने**, it is not yours, and as it's another's, you say it is not good,—the grapes are sour: *see* **निक**.

नीच, *adj.* low: vile: mean.

नीन, sleep.

नीप, **नीपि ले**, to plaster.

नीबि, a woman's waist-cloth.

नीम the *nim* tree, *whose bark is bitter:* (*Vid.* XLIII, 5) *a basket made of twigs of this tree is here compared to separation, in which the speaker represents herself as a lotus lying withering.*

नीर, **निर**, water: tears, **नयन नीर भर**, my eyes fill with tears. *Frequently* **नीरे** *for metre.*

नील, dark blue: black.

नुका, *v. n.* (3. *Past* **नुकैलाह**), & **नुकाव**, *v. a.* (3. *Past* **नुकौलन्हि**), to hide oneself: to hide (*cf.* **देाम**).

नुकाएब, hiding, concealment.

नुकाएल, **नुकाओल**, **नुकैलाह**, **नुकौलन्हि**, *see* **नुका**, **नुकाव**.

नुड़, *v. a.*, 3. *Pres.* (*Vid.* XXXVI, 2) नुड़िअ : to press, to squeeze.

नुड़ब, pressing, squeezing.

नुतन, नूतन, *adj.* fresh, new.

नूपुर, an anklet.

नृप, नृपति, a king: (*Vid.* XVII, 2) the king of the world (भुतल) *was* Bali.

ने, नँ = नहिँ, *q. v.*

नेअंट, *adj.* confused : complicated : unintelligible.

नेओत, an invitation ; *Prov.* घर खरची नहिँ, नगर नेओत he has no money in the house, and invites the whole city to a feast, (*of foolish extravagance*).

नेड़ाव, *v. a.* to lay, to place ; *cf.* नड़ाव, *&* नर.

नेड़ाएब, laying.

नेना, (*Fem.* नेनी or नेनिआ) a boy, a child.

नेपुर, an anklet.

नेबार (1), *v. a.* to prevent, hinder.

नेवार (2), a kind of flower : *its blossom is scentless : (Vid.* XLIII, 6.) *the speaker compares her rivals to the scentless* nevár, *and herself to the fragrant lotus.*

नेबारब, prevention.

नेह, नेऊ, love, affection : नेऊक बंधु, the friend of my love, my beloved : *Vid.* LII, 2, नेहा *for sake of metre.*

नेही, (*F.* 43) a friend.

नेहाइ, an anvil ; *Prov.* सुन्न चोट नेहाइक माँथा, if the anvil is empty, (*i. e.*, has no iron on it) the blow falls on its head.

नेहोरा, a prayer, a request.

नै, *adv.* not, (*rare*).

नैन, नैना = नयन, *q. v.*

नैहर, a wife's father's house ; *Prov.* (*a servant addresses his mistress, who makes excuses for not paying him*) नैहर बहलो तोर, तीनि सेर मडुआ घले न मोर, your father's farm may be washed away, but I can't let my three *sers* of *maruá* go.

नोकरिआ, (نوکر), a servant.

नोकरी, service.

नोकसान, (نقصان), loss, damage.

नोख, (*fem.* नोखि) sharp ; intelligent.

नोच, *v. a.* to pinch, pull.

नोन, salt.

नोर, water : tears.

नौ, *adv.* nine.

नौँग, नौग, cloves.

नौड़ी, a maidservant.

नौम, *ord. num.* ninth.

नौह, = नह, *q. v.*

प

पएरहिँ, *old loc. of* पाएर, on foot, *or* feet.

पकड़, *v. n.* to catch, seize.

पकड़िआ, name of a town.

पकमान, sweetmeats, delicacies ; *Vid.* LXXVII. 3, पकमाने *for metre.*

पखान, stone ; *Vid.* LIII. 7, पखाने *for sake of metre.*

पगड़ी, a *pagarí*, or turban.

पग, पगु, the foot.

पगहा, a thing for tying the feet, a fetter, a hobble.

पंक, mud : paste.

पंकज, the lotus.

पंख, पंखा, the wing of a bird : a fan.

पच, *v. n.* to be cooked, digested.

पचखँड़ी, an armlet.

पचताव, *v. a.* to regret; *cf.* **पछताव**, *which is the more correct form.*

पचताएब, regret, sorrow.

पचदुन, five twos, five times two = ten, *see* **गुन**.

पचबान, पचमान, पचवान, पचोबान, पाँचोबान, he who has five arrows, —the god of love. *Vid.* I. 1. **पचमाने** *for metre.*

पचास, fifty.

पचीस, twenty-five: *Vid.* LIX. 2. the twenty-fifth consonant, *viz.*, **म** (*see* **प्रथम**,) *the middle letter of* **कमल** a lotus: *also* the first letter of **मदन**, the god of love (*id.* 3.); *and the last letter of* **धरम** virtue (*Vid.* LXVII. 1.)

पचोबान, पचोवान, = **पचवान**, *q. v.*

पछ, side, direction: **पछ राख**, to turn one's face towards a person; *also* to prove the premises of an argument (*F.* 5 *with* double entendre).

पछताव, (*cf.* **पचताव**), *v. a.* to grieve, regret.

पछताएब, sorrow, regret.

पछिम, the west: **पछिम दिश हेरि**, looking towards the west.

पछा = **पाछुँ**, *q. v.*

पछिमा, *adj.* western.

पछिमाहा, an inhabitant of the west.

पछुआड़, *adj.* behind, hinder: *metaphor.*, invisible. *Prov.* **दृष्टिक लेख पिठि पछुआड़**, for the purpose of seeing (*so far as your eyes go*) your back is invisible, *i. e.*, turn your back to anything you do not wish to see, *i. e.*, there are none so blind as those that won't see

पजिआड़, पजिआर, a hereditary genealogist, *whose special duty it is to arrange marriages.*

पंच five: an assembly of five persons: people in general.

पंजरा = **पाँजर** *q. v.*

पट, silken cloth.

पटवरिआ, पटवारी, a village accountant; *who is generally the educated man of a village; hence the proverb*, **कायथक गाओँ मँ, धोबी पटवारी**, in a village of *káyaths*, even a *dhobí* may become *paṭwárí*, *i. e*, association with the educated, will make even a fool learned.

पटर, *onomatop.* 'smack'.

पटाव, *v. a.* to irrigate, to water a plant.

पटाएब, irrigation.

पटाक, *adv.* immediately, suddenly.

पठ, (**पथ्य**), an object of study.

पठाव, *v. a.* to send: **पठाए दे**, *id.*

पठाएब, sending.

पड़, पर, *or* **खसि पड़**, *v. n.* to fall: to lie: to take place, be: happen: **पाछू पड़**, to fall behind, linger: **चित पड़**, to fall on the back, **ओन्ह पड़**, to fall on the face, **करौट पड़**, to fall sideways: to take a position, *e. g.* **अपने एहि बात मँ पड़ि के झगड़ा मेटा दिअ**, be good enough to be arbitrator in this matter, and settle our dispute: **परि जा**, (*F.* 27), to become; *often used with the indeclinable participle of another verb to form a passive instead of* **जा** *e. g.*, **बुझि पड़**, to be understood; *see gram.* § 185.

पड़ब, falling: news.

पड़ड़, पड़रु, a buffalo calf: *Prov.*

खेत मचिरी चर, पड़रुहिँ मार, buffalos are grazing in the field, beat the calves, *i. e*, in a fight, the smaller men get caught, and the richer and more powerful real culprits get off.

पड़िवा, पड़ीव, the first day of a lunar fortnight.

पढ़, *v. a.* to read : recite.

पढ़ब, *obl.* पढ़बा, the act of reading.

पढ़वाव (2), पढ़ाव, *v. caus.* To cause to read *or* recite.

पढ़ाएब, the causing to read.

पंडित, a learned man, a "Pundit."

पंडितपन, पंडिताई, पंडितारे, learning, "Punditship."

पढ़िआ, a cloth with a coloured border, *see* पाढ़ि.

पतक्खा, a flag, banner.

पतनी, a wife: (*Vid.* XVI. 10) *the wife of Rám, who was the enemy of Rában, was Sítá, see* अरि, *and* रावण.

पताक, a flag, banner.

पताल, hell, the infernal regions.

पति, a lord, master: a husband; (*Vid.* XVI, 3) *the husband of the fourth daughter of Dachh* (*Daksha*) = *the husband of Rohiṇí* = *the moon* (*Som*) ; *the whole compound is in the genitive governed by* भगिनी (*sister*) ; *the sister of Som was Lakshmí, who took bodily form as Rukmiṇí* : (*Vid.* XVI, 8) *the husband of Kám Dhenu* (*see* कामधेनु) *is the bull on which Siva rides, cf.* तापति : (*Vid.* XVII, 2) *the husband of Ushá* (*the dawn*) *who was the daughter* (तनया) *of Báṇásur* (बाणासुर), *was Aniruddh, the son of Pradyumn, the son of Krishṇ* : (*Vid.* XVI, 4) *the husband of Párbatí was Siva, whose foe* (बैरी) *was Kámdeb ; see* दुहिता, *and* बैरी : पति गटह, the husband's room, the bridal chamber.

पतिआव, *v. a.* to trust, believe in.

पतिआएब, trust, confidence.

पतिगटह, *see* पति.

पत्ता, the leaf of a plant, of a book: a detailed description.

पथ, a road, way, path.

पथर, *v. n.* to lie scattered, be scattered.

पथरब, a scattering.

पथल, a stone; पथल पथल, a stone.

पथुकजन, a wayfarer.

पद, a word, a sentence.

पदना, (*Fem.* पदनी), one who breaks wind excessively: one who talks foolishly, a spendthrift; *Prov.* पदनाक लेखेँ टाका झुटकी, in the consideration of a spendthrift, money is like potsherds.

पदारथ, a blessing: there are four blessings, धरम, अरथ, काम, and मोच्छ, virtue, wealth, love, and salvation: a thing, fact (*very common in this sense*).

पनबट्टा, a betel-box.

पनार, a conduit, channel: *adj.* streaming with, soaked in: सुरंग पनारे (*Vid.* XXXVIII, 2, ओर *locative*), in a conduit of red, *hence* soaked with blood, *see* सुरंग.

पनिआएल, *adj.* covered with water, flooded (*as a field*).

पनिबट, a canal, conduit.

पपनी, the eyelash.

पवन, the wind.
पय, पै, *Prep.* on ; upon : in : from (of time), **जनम पय**, from the time of my birth : *conj.* though, although : *properly indecl. part. of* **पाव**.
पयोधर, the bosom : a cloud.
पर (1), *Prep.* over, above, on, upon.
पर (2), *adj. pro.* other, another : *see* **परहिक**.
पर (3), *v. n.* = **पड़**, *q. v.*
परकार, way, manner, means, method.
परगास, *v. n.* to shine ; bloom.
परगासब, the act of shining.
परचार, *v. a.* to reproach a person concerning anything, to cast it in his teeth.
परचारब, reproach.
परजंत, (**पर्यंत**), end, termination.
परजुगुति, (**परियुक्ति**), plan, device : contorsion, twist, wriggle.
परतिग्रह, (**प्रतिग्रह**), a gift, present.
परतौ, fallow land ; any open space, **बिचलौ परतौ**, mid air.
परतौति, trust, belief, confidence : **परतौति मान** (*with genitive of object*), to trust.
परदेश, परदेस, a foreign *or* distant country.
परब, a festival, holiday.
परबत, a mountain.
परबरसौ, *see* **परवरसौ**.
परबश, परबस, subject to another, not one's own master : dependent on another, **परबस हो**, to yield, succumb : unhappy, distraught.
परबेस entering, entrance, **परबेस ले**, to enter, commence.
परबोध, *v. a.* to console, comfort.
परबोधब, consolation.
परम, *adj.* and *adv.* excessive, very, much.
परमान, an authoritative saying : confidence, trust ; *Vid.* XLIX, 2, **परमाने** *for sake of metre.*
परवरश, परवरसौ, (پرورشی), relief, protection, nourishment.
परवा, a dove, a pigeon.
परस (1), the act of touching, touch.
परस (2), *v. a.* to touch.
परसन, *adj.* pleased, delighted.
परसब, the act of touching, touch.
परसमनि, *lit.* a touch-jewel : *hence*, a very precious jewel ; a term of endearment.
परहिक, *gen. of* **परहि**, *emph. for* **पर** (2), (*Vid.* LI, 6) : *it is possible however that* **परहि** *in this passage is fem. of* **परह**, *an old obl. form of* **पर** (2).
परहित, *adj.* friendly, *or* profitable to another.
पराक्रम, manliness.
परान, life : heart (*metaphorically*), *Vid.* LXIII, 7, **पराने** for *metre.*
पराभव, *adj.* overpowered, conquered : *subst.* defeat.
परि, *Prep.* on, upon ; **कोन परि**, how ?
परिचय, previous acquaintance with, *or* knowledge of a person.
परिचित, known, acquainted with.
परिजन, relations, family.
परिणत, *adj.* submissive, obedient.
परिणाम, end, conclusion, *Vid.* XLI, 5, **०णामे** *for metre.*
परितेज, *v. n.* to abscond, retreat.
परितेजब, desertion.
परिनत, *adj.* submissive, obedient : **परिनत हो**, to yield to.

परिमाम = **परिणाम**, *q. v.*

परिवार, family, relations : dependents.

परिबेाध, परिबेाधब = **परबेाध**, *q. v.*

परिमल, soft, yielding.

परिरंभनि, embraces, the act of embracing.

परियुक्ति, way, manner. **कोन परियुक्ति** how? *cf.* **परजुगति**.

परिहर, *v. a.* to give up, desert, forswear.

परिहसि, (*Vid.* XII. 4.) *old 2nd sing. Pres. of supposititious root* **परिह** (*per metathesin for* **पहिर**), to wear (clothes) : Thou wearest.

परेख, *v. a.* to see.

परेखब, seeing, sight.

परेम, love, affection.

परै, *v. n.* to run away, abscond.

परोसिआ, a neighbour.

परोहन, a vehicle, animal on which to ride ; *Prov.* **गदहा कें न टोसर गोसैंआ, धोबिआ कें न दोसर परोहन**, an ass has only one master (*a washerman*), and a washerman has only one vehicle (*an ass*), *i. e.*, every one should stick to his own caste-trade.

पलंग, पलंगिआ, a bedstead.

पलट, *v. n.* to be reversed. **पलटि आ**, to return.

पलटब, reversing.

पलटन, an army, a regiment.

पलथी, a position of sitting with the feet crossed under the buttocks : **पलथी मार**, to sit in this position : *cf.* **गाठ, चुकौमाली**.

पलान, *v. a.* to spread (as a cloth *or* skin).

पलिता, a match ; a light, a candle.

पल्लव, a sprout, a shoot, a young plant.

पल्लवराज, the king of delicate plants, the lotus.

पशुप, a tender of beasts, a cowherd.

पसार, *or* **पसारि दे**, *v. a.* to scatter (*seed &c.*,) to spread out, open (*wings &c.*).

पहड़िआ, an inhabitant of mountains.

पहर, a *prahar*, watch, or quarter of a day *or* night, *see* **दुपहरिआ** ; the beat of a *chaukídár or* Police officer : watch and ward. *This word has an oblique form* **पहरा**, *only used in the oblique cases : e. g.* (*Sal.* XIX) **चोरौ कै लेलऊँ मलहेमक पहरा मैं**, I have stolen them, and brought them from Salhes' beat.

पहरू, a guard.

पहाड़, a mountain.

पहिर, *v. a.* (*cf.* **परिहसि**) to wear (clothes). **पहिर ले**, to put on clothes.

पहिल, पहिलु, *adj.* first : *loc.* **पहिलहि** (*Vid.* LX, 4), *or* **पहिलें** (*Sal.* XII), at first. *The lit. trans. of Vid.* LX, 4 *is* 'at first the sentence put an end to her life.'

पहिलोठ गाए, a cow that has had one calf (= *Skr.* **प्रष्ठि**).

पऊ, पहु, a husband, a beloved.

पऊँच, पऊच, *v. n.* to arrive.

पऊँचब, arriving.

पऊँचाव, *v. a.* to cause to arrive, to take, carry. **पऊँचा दे**, *id.*

पऊना, a guest ; a bridegroom.

पहु = **पऊ**, *q. v.*

पाइ, पाए (1), *see* **पाव**.

पाए (2), **पाएर**, the feet, *old loc.* **पएरहिँ**, *q. v.*: **पाए कामत**, an under tenure, *but see* **पाही कामत**, *from which it should be carefully distinguished. This distinction has not, so far as I am aware, been noticed by any writer on land tenure, and hence great confusion has risen on the subject.*

पाश्रोत, पाश्रोल, *see* **पाव**.

पाश्रोस, (*Skr.* **प्रद्दष**, *Pkr.* **पाउसो**) the rainy season, *including the months* Áshárh, *and* S'rában.

पाँक, mud at the bottom of a lake.

पाँखि, a wing (of a bird).

पाँच, *Num.* five: (*Vid.* XXII, 3) a sentence of five syllables, *viz.*, **नहिँ श्राएब**, "you will not come," *cf.* **सात** and **दुइ**; **पाँच पाँच**, five each.

पाँचो, *def. num.* the five.

पाँचोबान, he who has five arrows, Kám Deb the god of love: *cf.* **पचबान**, *&c.*

पाँजर, a side: the side of the body.

पाँति, a line, row: a necklace: *a sign of the plural, e. g.*, Vid. XVIII, 3.

पाकल, *adj.* ripe.

पाग, a págarí, a turban.

पाचो (*F.* 57) = **पाँचो**, *q. v.*

पाछुँ, पाछू, *adv.* and *prep.* behind: *Prov.* **दच्छिन कन्या कन्या कुमारी,श्रागु थलथल पाछुँ भारी**, the pretty girls of south Mithilá are pendulous before and weighted behind.; *cf.* **श्रागु**, *for another version.*

पाटी, half of a head of hair, when divided down the centre.

पाठशाला, a college, a school.

पाड़ा, (*Fem.* **पाड़ी**) a buffalo calf.

पाढ़ि, an edge, a margin: the coloured edge of a cloth, *see* **पढ़िश्रा**.

पाणि, = **पानी** (2), *q. v.*

पात, the leaf of a tree, *or* of a book: an epistle, letter: a leaf platter; *Prov.* **जकर माय मरै, तकर पात न भात**, (*at a funeral feast, the person who is comforted most, and whom the relations try to induce to eat, is the son of the deceased: here he is neglected by the greedy relations, and the translation is*) he whose mother is dead, has neither platter nor food: the act of falling,—*see* **जल**.

पातर, (*fem.* **पातरि**), *adj.* slender, delicate.

पाथर, a stone.

पाद, a breaking of wind; *Prov.* **पाद-बहानाँ खाँखी**, the concealing of such under pretence of clearing the throat.

पान (1), betel leaf: the red colour imparted to the lips by the juice of the leaf.

पान (2), the act of drinking: **पान कर**, to drink: **मधु पान**, drinking nectar: *Vid.* XIV, 10, **पाने**, *locative.*

पानि, water: *Vid.* LXXVIII, 3, **पानी** *for metre.*

पानी (1), *Hindí for* **पानि**, *q. v.*

पानी (2), a hand.

पार (1), *adj.* and *adv.* across, on the other side.

पार (2), *v. a.* to cross, to pass over: *In Bangálí this root is used in the sense of* to be able; *Pandits say*

that it is not so used in Maithilí; but I differ from them on this point, having noted three passages in Vidyápati in which it is used apparently in this sense. They are (1), IV. 3. लुबुधल नयन हृदय के पार, *which I translate* "who can turn aside a greedy eye" *Paṇḍits make* पार *a verbal noun and translate* "who turns aside the crossing of a greedy eye," *which is an awkward translation, and hardly makes sense:* (2), XXXIII. 5 कहिअ न पारिअ पऊ मुख भासा, *which I translate* "I cannot tell the words of my love" *Paṇḍits make* कहिअ *a noun, and translate* "the telling is not crossed, *i. e.*, attained to" *which is practically yielding the position:* (3) XXXI. 4 आकंप कठिन सहय के पार, *which Paṇḍits translate* "who bears warm embraces to their utmost limit (पार)?", *but which seems to me much more nearly to resemble the Bangálí* आकम्प कठिन सहिते के पारे, "who can bear warm embraces?": *anyhow, in modern Maithilí, I have not met* पार *in the sense of* "to be able."

पार (3), *Vid.* V, 1, पारे *for metre*), पारब, the act of crossing: पार कर, to cross a person over a stream.

पाला, snow.

पाव, *v. a. The following forms have been noted, Simp. Pres.* 1 पावी, पाबिअ. 2 पाइये, पाविअ, 3 पाव, पावथि; 3 *Fut* पाओत; 1. *Past.*, *& in poetry*, 3 *Past* पाओल; *Indecl. Part.* पाए; to get, to obtain: *Indecl. Part.* पय, पै, पाई (*Vid.* XIV, 5), *or* पाए, *used as a preposition; see* पय; जनम पाए, from my birth: *with obl. verbal noun* to be able, *e. g.*, सहै पावी नहिं, I cannot bear: to find, see, distinguish: *hence,* to come upon, arrive at.

पाव, पावथि, पाविअ, पाविये, पावी, *see* पाव.

पाश = पास (2), *q. v.*

पास (1), neighbourhood: पास *or* पासे, *prep.*, near.

पास (2), a net; a collection केस पास a head of hair, a lock of hair: *locative,* पासे *Vid.* (XL, 7) *or* पाशे (*Vid.* XXXIX, 7) *for metre.*

पासा, = पास (1), *q. v.*

पाह, a line, a procession in line.

पाहन, a stone.

पाही *adj.* foreign: पाही काश्त, cultivation by a *ra'iyat* who lives in one village, and cultivates in another; *to be carefully distinguished from* पाए काश्त, *which is derived from* पाए feet, *and means* an undertenure: *see* पाए.

पि, *or* पी, *v. a.*, *the following forms have been noted, 3rd Simp. Pres.* पिबय, पिब, पीबे: *2nd Imperat.* पिअ, पिअह, *Pres. Part.* पिबैत, पीबैत (*incorrect, Sal.* XIV): *Past. Part.* पिउल, पीउल: *Indecl. Part.* पिबि, पीबि, *verbal noun* पीउब (*e. g.* पीउबाक जोग्य, fit to drink) *& obl.* पिबै (*e. g.* पिबैक भैर, sufficient for a drink): to drink: to absorb: to be full of: *comp. verb.* पिब ले *for* पिबि ले to take to drink, to drink.

पिश, *see* **पि**.

पिअब, पीउब, the act of drinking.

पिआ *adj.* beloved, *subst.* a beloved one, a husband; *cf.* **पीआ**.

पिआएब, causing to drink.

पिआव, पिलाव, *or* **पीलाव**, *v. a.*, *2nd Imperat.* **पिआविए** (*Vid.* X, 10), to cause to drink, to give to drink.

पिआक, a drunkard, one who drinks.

पिआर, (*fem.* **पिआरि**), a beloved one.

पिआस, thirst.

पिआसल, *adj.* thirsty.

पिउल, *see* **पि**.

पिउलाह, (*fem.* **०आहि**) *participial adj.* drunk.

पिँड़, पिँड़ा, a lump.

पिक, the Indian cuckoo.

पिकदानी, a spittoon.

पिच्छड़, (*fem.* **पिच्छड़ि**), *adj.* slippery.

पिछड़, slipperiness.

पिछड़ाह, (*fem.* **०आहि**) *adj.* slippery.

पिछा, *adv.* and *prep.* behind; *cf.* **पीछा**.

पिछोर, पिछँर, pursuing: **पि० कर**, to pursue.

पिंजरा, a cage.

पिठार, rice pounded in water.

पिठि, the back; *cf.* **पीठि**.

पिड़, *v. n.* to suffer pain: to be hurt, *or* wounded; *cf.* **पीड़ा, पिरा**.

पिड़ब, pain.

पिड़ाएल, *adj.* tired, weary; *cf.* **पीड़ाएल**.

पिढ़ि, a stool; *cf.* **पीढ़ा**.

पितर, a father: brass; *Prov.* **पितरक नथ पर एतेक गुमान**, so much pride about a brass nose-ring!

पित्ती, a paternal uncle, **पितिऔत**, a paternal uncle's son.

पिबय, पिबलह, पिबु, पिबैत, *see* **पि**.

पिरा, *adj.* pained, weary, tired; **पिरा जा**, to be tired: *cf.* **पिड़ा**.

पिरित, पिरीति, पिरीती, love, affection.

पिरौन्ह, or **पिरौन**, slightly yellow yellowish.

पिलाव, *see* **पिआव**.

पिशाच, पिसाच, a goblin.

पिशुन, पिसुन, a slanderer, a backbiter.

पिसाइ, wages for grinding.

पिसान, the act *or* profession of grinding grain.

पी, *v. a.* to drink, *see* **पि**.

पीआ = **पिआ**, *q. v.*

पीअर, *adj.* yellow.

पीउब, *see* **पि**.

पीउल, *see* **पि**.

पीछा, पीछू, *adv.* behind: afterwards; *cf.* **पिछा, पाछू**.

पीठ, पीठि, the back; *cf.* **पिठि**.

पीड़ा, pain, agony; *cf.* **पिड़ा, पिरा, पीरा**.

पीड़ाएल, fatigued, tired; *cf.* **पिड़ाएल**.

पीढ़ा, a stool, a seat; *Prov.* **गया गाँड़ि, बनारस पीढ़ा**, he has his buttocks in Gayá, and his seat at Banáras, *i. e.*, you can't be in two places at once.

पीपर, a pípal tree.

पीबि, पीबे, पीबैत *see* **पि**.

पीरा = **पीड़ा**, *q. v.*

पीरो, yellowness.

पीलाव, *v. a.* to cause to drink, *see* **पिआव**.

पीलु, a worm.

पीसल, *adj.* (*properly participle*) pounded. *Subst.* dust.

पुख, *Pushya*, *or* the eighth *nakshatra* *or* lunar mansion of the rainy season.

पुंख, the feather of an arrow.

पुछबऊन्हि, पुछे, पुछै, पुछैछिऐन्हि, *see* पूछ.

पुछिस्रो, *see* पूछि.

पुछारी, a present of clothes, sweetmeats, &c. sent to the house of a bridegroom by the guardians of the bride, some months after the marriage.

पुजलऊँ *see* पूज.

पुजाव, *v. a.* = पूज, *q. v.*

पुजाएब, worship.

पुतऊ, a son's wife.

पुन, *adv.* again, *see* पुनि.

पुनमति, *adj. fem. agreeing with* गंगे (*Vid.* LXXVIII. 2), holy.

पुनरबसु, the seventh *nakshatra* (*Punarvasu*) *or* lunar mansion of the rainy season.

पुनि, पुनु, पुन, *adv. & conj.* again : on the other hand, still, nevertheless.

पुनीता, *adj.* holy, sacred.

पुन्य, holy : a good action : the good actions of a former life : *Vid.* XXXVIII, 1, *instr.* पुन्ये *for* पुन्यें *for metre.*

पुर (1), a city, a town : पुर परिजन, the townfolk.

पुर (2), *and* पूर, *v. a.* and *v. n.*; *following forms are noted*: 1 *and* 2 *Imperat. & Simp. Pres.* पुरिए; 2 पुरह; 3 *Fut.* पुरत ; *Past Part.* पुरल, पूरल ; to fill : to fulfil, complete, do : to fill, be filled.

पुरत, *see* पुर (2).

पुरंदर, *the god* Indra.

पुरब, *adj.* former : *subst.* former times, olden days : पुरबक पुन्य (*Vid.* XXXVIII, 1) the virtuous actions of a former life : *cf.* पुरब, पूरब.

पुरबा, a collective name for the three *nakshatras, or* lunar mansions *Púrva-Phálguní, Púrváshádha,* and *Púrva-Bhadrapadá ; the first of these is the eleventh nakshatra.*

पुरबासी, a citizen.

पुरबिल, *adj. & adv.* former : formerly.

पुरल, पुरह, *see* पुर (2).

पुराव, *v. a.* to fill, fulfil.

पुराएब, fulfilling.

पुरान, (*Vid.* LXXIII, 2, पुराने *for metre*) *adj.* old.

पुरिए, *see* पुर (2).

पुरुख, a man, a husband.

पुरुब, = पुरब, *q. v.*

पुरुष = पुरुख, *q. v.*

पुरुबाह्न, the fore-noon.

पुलकित, *adj.* with the hair standing on end : thrilled : delighted, pleased.

पुहमी, the earth.

पूख = पुख, *q. v.*

पूछ *v. a.* to ask, inquire : *this verb is frequently written* पुछ, *but this is incorrect, except when the vowel is shortened according to gram.* §148.

पूछब, पूछि, *emph.* पुछिस्रो, the act of asking, a question.

पूज, *v. a.* 1 *Past.* पुजलऊँ ; *Indecl. Part.* पजि ; to worship, offer worship to ; *also* पूजि भुजाव (*Vid.* XXXVII, 2).

पूजेरी, a worshipper.

पूड़ी, a kind of cake, *or* sweetmeat ; *it is not easily digested, hence the proverb, about one who attempts*

things he cannot do, घीउ पचे नहिँ, पूड़ी ला मारि, a fight for cakes, when ghí won't digest.

पुब, the East.

पुबा, an inhabitant of the East.

पुर, *v. a.* = पुर (2), *q. v.*

पुरन, *adj.* full.

पुरपछ (*F.* 5), the premises of an argument. पुरपछ राख to prove an argument.

पुरब, the East: *also* पुरब, *q. v.*

पुरल, *see* पुर (2).

पुरौ, wheaten dough, for making cakes; *cf.* पूड़ी.

पुल, a bridge.

पेआज, onions.

पेट, the belly, a glutton; *cf.* पेठ.

पेटकुनिआ, the act of lying on the belly on the earth.

पेटार, a basket, a trunk; *Prov.* थाकल बरद कैँ पेटार भारी, for a tired bullock even a basket is too heavy.

पेटु, पेटुआ, a glutton.

पेठ, the belly; *cf.* पेट.

पेठि, a market.

पेनवाह, a driver of cattle with a पैना, *q. v.*

पेन्ह, *v. a.* to put on, wear (clothes): to adorn one self with any thing.

पेन्हब, the act of putting on.

पेसर, (پیشتر) *adj.* first.

पै, पय, *adv. used to give emphasis,* surely, सेह पै, he alone.

पैआँ, the foot.

पैँचा, *or* पैँच, the act of borrowing.

पैँड़ा, a road.

पैठ, *v. a.* to enter: to rush into.

पैठब, entrance.

पैना, a cattle-whip *or* goad.

पैनि, a "*pyne,*" *or* main drain for irrigation.

पैर, the feet, the leg: *see* पएर.

पैरुख, (= पौरुष), manliness, courage.

पैस, *v. a.* = पैठ, *q. v.*

पैसा, a pice: a small copper coin.

पोआर, straw, after being broken and trampled on at the threshing floor: that part of the stalk which is cut off with the ear: *cf.* नार.

पोँछ, *v.* लाँगड़.

पोखर, पोखरि, पोखरी, a tank: *obl. plur.* पोखरन, *F.* 31.

पोछ, *v. a.* to rub, *or* wipe off.

पोछब, wiping.

पोठी, a small kind of fish.

पोड़ा, *adj.* stout, robust.

पोथा, पोथी, a book.

पोस, *v. a.* to nourish, bring up, cherish: (*Sal.* III) *in neut. sense,* to be nourished, to grow up.

पौती, a small kind of basket for holding clothes.

प्रगन्ना, a fiscal division, a *parganá.*

प्रति, *Prep.* in the presence of.

प्रतिपाल, the act of protecting: बचन प्रतिपाल कर, to act up to one's words.

प्रत्यच्छ, *adj.* visible: in the presence of (*very common in this sense*).

प्रथम, *adj.* first: (*Vid.* LIX, 2) *the first consonant, viz.* क: *the* 1*st,* 25*th, and* 28*th consonants form the word* कमल, a lotus; *see* पचीस, *and* अठाइस: (*Vid.* LXII, 1) *the eleventh consonant is* ट, *which with* क, *forms* कट, a promise; *see* एकादस.

प्रथमहि, प्रथमहिँ, *adv.* first, for the first time.

प्रनाम, obeisance, reverence; *in correspondence,* "my compliments" to so and so.

प्रश्न, a question.

प्रसन, प्रसन्न, *adj.* pleased, gracious: *see* परसन.

प्राण, प्रान, life: (*old abl.*) प्राणाहुँ.

प्राणवती, (*Vid.* XXXVII, 8) N. P.

प्रान, = प्राण, *q. v.*

प्रिय, *adj.* beloved, = पिआ. *q. v.*

प्रीत, प्रीति, affection, love.

प्रीतम, a beloved one.

प्रीति, = प्रीत, *q. v.*

प्रेम, love, affection.

फ

फका, the act of putting *or* throwing a handful of food into the mouth; *Prov. About a poor man who should be modest, but who is greedy at a dinner-party;* जिनकर भूजा नहिँ, तनिकर फका बड़, he who (at home) never touches parched grain, is now gobbling large handfuls: *cf.* फाँक.

फटक *v. a.* to separate: to winnow.

फटकनाइ the act of winnowing.

फटकब the act of winnowing.

फटका (*fem.* फटकी), फटकाह (*fem.* फटकाहि) *adj.* scattered; *hence* large; *Prov.* बुड़ि मीआँक फटकाहि आँखि a foolish Miyā' has large eyes; बुड़ि मीआँ कँ फटकी दाढ़ी, a foolish Miyā' has a ragged beard

फटके फटके, *adv.* separately, apart.

फटाक, unconnectedly; suddenly unawares.

फठा, फट्ठा, a split length of bamboo.

फड़, *v. n.* to bear fruit, to fructify: to ripen.

फणि, possessing the expanded hood *or* neck of a snake, but especially of the Cobra: a snake: फणि मणि a precious jewel supposed to exist in a snake's head: *often compared to a lady's face.*

फना, a snake's hood.

फरक, (فرق), *adv.* separate.

फरफराहटि, throbbing.

फराक, distance.

फरीछ, dawn.

फर, फल, फड़, a fruit: (*Vid.* XVI, 8) *the fruit beloved by S'iv is the bel, noted for its roundness and hardness: see* तापति, पति, *and* कामधेनु.

फसिल, (فصل), a harvest.

फाँक (1), *v. a.* to gobble, to toss into the mouth hurriedly: *cf.* फका, फोँक.

फाँक (2), = फूँक, *q. v.*

फाँकड़, the lungs.

फाँस, a noose, a snare: *old loc.* फाँसे (*Vid.* I, 5).

फाट, *v. n.* to be torn: to be torn out.

फाटब, the state of being torn.

फाटिक, glass, crystal.

फाड़, फार, *v. a.* (*act. of* फाट) to tear, to break: to open.

फाड़ब, a tearing.

फातमा, Fátimá, the mother of Hassan and Husain.

फार (1), = फाड़, *q. v.*

फार (2), a ploughshare.

फिर, फीर, *v. n.* to turn, to twist, to leap, (*Vid.* LXXVI, 8) फिरइछि = फिरै अछि.

फिरंगी, a European.

फिरब, a turn.

फिरिआदी, (فريادي) a complainant.

फीका, *adj.* tasteless.

फीर, *v. n.* = फिर, *q. v.*

फुची काठी, pen and inkpot.

फुट, फुल, फूट, *v n.* to blossom: to burst into blossom, to burst out, burst: (*of a burglar*) to break into a house: to be broken, cracked; *Prov.* फुटल भाँड़ संगी पुनु खोज, a cracked pot looks for a companion, *i. e.*, the fox who lost his tail: to quarrel amongst oneselves, *Prov.* घर फूटे गमार लूटे, when there is disunion in the house even fools loot it: *cf.* फुर.

फुद्दी, a small kind of bird.

फुफकार, the hissing sound of a serpent.

फुर, *v. n.* to be guessed, *Prov.* फुरलो काहाँ, तेा कुरलक जहाँ, where was it guessed by you? where he beat me, *an allusion to the instructive power of the ferule: cf.* फुट.

फुरसति, (فرصت) leave, liberty.

फुल (1), = फुट *q. v.*

फुल (2), फूल, a flower, a blossom.

फुलडाली, a flower-basket.

फुलवाड़ी, a flower-garden.

फुला, *v. n.* to blossom.

फुलेल, sweet oil, *made from the* चमेली, *or other sweet-scented flower.*

फुसफुसाइछि, whispering softly in the ear.

फुसिआ, फुसिआह (*fem.* °आहि), one who whispers: a deceiver, one who speaks falsely; *Prov* फसिआहि बनिआँइनि कैं भरि घर बटखरा, a dishonest shopkeeper has her house full of weights.

फूँक, फूक, *v. a.* to blow; to blow up a fire; *Prov.* फूँक न फाँक, टाँग बिथारि कै ताप, you don't even help to keep the fire alight, and you stretch your legs before it to warm yourself, (thus preventing other people enjoying it).

फूजल, *adj.* loosened.

फूट, *see* फुट.

फूरा, *adj.* active, intelligent.

फूल = फुल (2), *q. v.*

फूस, *v. a.* to whisper: to speak falsely: *Indecl. Part.* फूसि, *used as adv.*, falsely.

फूसि, a lie.

फेक, *v. a.* to throw.

फेकब, a throwing.

फेफड़ि, puffing and blowing.

फेर, *v. a. and v. n.* to turn aside, *or* away; *Vid.* XLIX, 1, मुख फेर, to turn aside the face: to whirl.

फेरब, turning aside.

फेरा, फेरी, a circuit, routine.

फेरि, *adv.* again: *hence,* on the contrary, on the other hand.

फेरी = फेरा, *q. v.*

फाँक, *v. a.* to toss by the handful (food) into the mouth, to gobble: [*cf.* फाँक.

फोँका, a boil, a sore.

फोकचा, a small fish, *whose belly swells enormously when blown out by wind—a cruel amusement of little boys.*

फोर, *v. a.* to break, smash.

ब

Note. *Many words commencing in this dictionary with ब are, in common use and in the selections, spelt with व.*

बइसाव, *v. a.* to cause to sit, = बैसाव [*q. v.*

बएर, the jujube tree.

बएस, बयस, age (of a man *or* woman), period of life; प्रथम बएस, first youth.

बँश, a family.

बक, a crane.

बकबाद, verbal quarrelling, wrangling.

बकस, the English word "box."

बकरा (*fem.* बकरी), a goat: *cf.* बक्कर.

बकलेल, *adj.* foolish.

बकसीस, (بخشش), a present.

बकुचा, (بقچه), a bundle of clothes.

बक्कर (*fem.* बकरी), a goat: *a she goat's face is supposed to resemble that of a poor man, hence the prov.* बकरीक सन मुँह, मुसर सन पेाड़ा, he's got a face like a she goat's, and yet he is as stout as a pestle: *cf.* बकरा.

बखरा, division, the act of dividing; *Prov.* पानि मँ माँछ, नौ नौ कुटिआ बखरा, the fish are still in the water and they divide them each into nine slices, *i. e.*, they count their chickens before they are hatched.

बखान, a tale, narrative.

बखारी, a granary.

बखेआ, a kind of sewing, coarse quilting.

बखोड़ा, the bark of a tree.

बखेा, name of a tribe of gipsies; *Prov. about one who does badly what he might be expected to do well,* बुड़बक बखेाक खंदक मँ डेरा, the foolish Bakho set up his tent in a pit.

बगड़ा, a sparrow.

बगे, form, shape, appearance.

बंगा, the cotton plant.

बंगाली, a *Bangálí. The Bangálís speak very bad Maithilí and hence cannot be understood, hence the following Prov. is used with reference to any one who does not speak plainly* एक बंगाली, देासर ताातराह, in the first place he is a Bangálí, in the second place he stutters.

बंगेारा, *adj.* foolish; *Prov.* बाप बंगेारा, पूत चेातार, the father is a fool, and the son intelligent.

बच (1), voice, speech: a word.

बच (2), बाँच, *v.n* to escape, be saved.

बचन, voice, speech: a word.

बचब, escape, the act of escaping.

बचाव, *v. a.* to cause to escape, to save, (*Vid.* XL, 12) बचाश्रोब, *for* बचाएब, you will cause to escape: *hence* you will conceal.

बजइ, बजत, *see* बाज.

बजड़ा a kind of millet.

बजनिश्रा a player on musical instruments; *Prov.* बाबाजीक बाबाजी, बजनिश्राक बजनिश्रा, the saint of saints has turned fiddler of fiddlers; *i. e.*, his pretensions to holiness are all hypocrisy.

बजर, बज्र, a thunder-bolt: *hence adv.* violently, tightly, केवाड़ बजर कर, to fasten a door tightly: बजर नीँद, a thunder-bolt sleep, a sleep so sound that even a thunder-bolt will not break it.

बजंबऊँ, *see* बाजब.

बजार, (بازار) a market.

बजाव, बजावे पठाव, *v. a.* to send for, *or* call a person = *Hindí* बुलाना.

बजे इथि, *see* बाज.

बझ = बझर, *q. v.*

बटनाई, the art of rope-making.

बटवारी, high-way robbery.

बटेर, a kind of quail.

बटोर, *v. a.* to collect.

बटोहिआ, बटोही (*fem.* बटोहिनि), a wayfarer.

बट्टा, a kind of large metal cup.

बटू, a pot for boiling rice, of globular form.

बड़ (1), *adj. and adv.* (*fem.* बड़ि) large, great: very: सभ सँ बड़ greatest: *see* बड़ा.

बड़ (2), the "*bur*," *or* banian tree.

बड़द, बरद, an ox.

बड़पन, बड़प्पन, बड़ाई, greatness.

बड़ा, one who is great, a great man; *nom. plur.* बड़े : बड़ा *is properly a Hindí word. The Maithilí form is* बड़ : *in Maithilí the form* बड़ा *is properly only used as an oblique form or agreeing with a noun in an oblique case, as in Vid.* III, 6; XLI, 6; *and* XLIV, 5.

बढ़, बाढ़, *v. n.* to increase.

बढ़नी, a broom for sweeping with.

बढ़ब, increase.

बढ़ाव, *v. a.* to cause to increase.

बताव, *v. a.* to show, explain: बताए दे *or* बता दे, to tell.

बतास, wind: बतास कर, to fan: *Vid.* LXXIV, 4, बतासे *for sake of metre.*

बताह, *adj.* mad.

बतुलाह, *adj.* rheumatic.

बत्ती, a lath *or* thin piece of wood: *hence* the cross pieces of a roof, *see* कोरो.

बथान, a fold, *or* enclosure for cattle; *Prov* बड़बक मीआँ माँझ गाम बथान, the foolish Míyã' has his cattle fold in the midst of the village.

बदन, face, countenance.

बदसाही, (بادشاهي) reign, majesty.

बदाम, a kind of grain, "gram."

बद, a scoundrel, a blackguard.

बध, murder, slaughter.

बधवाह, (*cf.* बाघ), a man who watches the fields of a village and guards them; a *garde champêtre.*

बधाव, a song of congratulation.

बधू, a wife.

बन (1), *v. n.* to be made, to be manufactured: (of a field) to be ready, prepared, cultivated; *Prov.* जेकर बनल अखढ़वा रे, तेकर बारहो मास, he whose fields are ready in Ásháṛh, is ready also all the year round.

बन (2), a wood, a forest: *old loc.* बनहिँ.

बन (3), that which binds: निबिबन, that which binds a woman's petticoat (नीवि), a kirtle.

बनब, the state of being created.

बनवैछथि, *see* बनाव.

बनसि, a fish-hook.

बनाएब, shaping, making.

बनाब, concord, reconciliation.

बनार, a trace, a sign.

बनाव, *v. a.; 3 Periphrast. pres.* बनवैछथि; to make, concoct, create.

बनिआँ, (*fem.* बनिआँइनि) a shopkeeper.

बनिसार, a binding-house, *i. e*, a prison.

बनौज, a merchant.

बनैआ, *adj.* wild.

बनौधिआ, a man of Banaudh, whence the best peons are supposed to come.

बंद, a tie, a knot *or* button for fastening clothes.

बंध (1), a bond.

बंध (2), to bind: to perform.

बंधक, pawning, giving things in pawn.

बंधन, bonds, binding.

बंधाव = **बान्ह**, *q. v., Muhammadan 3 past*, **बंधेालकै**.

बंधु a friend: a relation.

बंधुआ, a prisoner.

बन्हाव, = **बान्ह**, *q. v.*

बंधुक, a kind of red flower so called.

बपौटी, a father's share in the family property.

बबा, **बप्पा**, a father.

बबुआन, *plur.* of **बाबू**, *q. v.*

बबुर, a thorny kind of tree.

बमरटिआ, *adj.* left-handed.

बयर, enmity.

बयस, **बएस**, age, period of life.

बर, good, excellent: a bridegroom.

बरख, a year.

बरखा, rain.

बरछी, a spear.

बरजउवति, **बरजौमति**, an excellent, *or* beautiful damsel.

बरजन, an excellent man: a great person.

बरती, one who fasts, an ascetic.

बरद, **बड़द**, a bullock: *Prov.* **कोढ़ि बरद कं फेफड़ि बड़त**, it's the lazy bullock that puffs and blows; *cf.* **हकम** *for a similar proverb.*

बरन, *v. a.* to tell, (*F.* 1 *&c.*), **बरनैं**, *Hindí form*, I tell; (*id.* 73) **बरनत**, *Kanaují for* **बरनैत**.

बरनन, a tale, a story.

बरहा, a rope.

बराह्मन, a bráhmaṇ.

बरिआत, a bridal procession.

बरिस (1), **बरीस**, a year.

बरिस, (2) *v. n.* to rain: *also active*, to rain, to pour rain.

बरिसात, the rainy season, the rains: rain.

बरु, *adv.* rather.

बलकवा, = **बालक**, a child, an infant.

बल, force, strength.

बलबीर, a great hero.

बलबे, name of a town on the south side of the Ganges, near Mokámá.

बलित, *adj.* surrounded.

बलुवाह, sandy.

बलेल, a fool.

बलेलपन folly.

बल्लि, **बल्ली**, a creeping plant, a creeper.

बस (1), *adj.* under the control of, subject to; **बस हो**, **बसि रह**, to be under the control of.

बस (2), *v. n.* to dwell, to be, remain. *Indecl. Part.* **बसी** *for sake of metre.*

बसन, clothes, dress.

बसंत, the Spring season, *including the months of Chaitra and Baisákh; (Vid.* LX, 4) *cf.* **चीनुज**; *here* **बसंत** *means the time when flowers* (**कुसुम**) *appear;* **कुसुम** *also means a woman's courses, and hence* **बसंत** *means the three days of a woman's courses, during which her husband may not approach her. The younger brother* (**अनुज**) *of* **बसंत** *is therefore the fourth day, when her husband may approach her.*

बसब, the act of dwelling.

बसह, a bull.
बसात, wind.
बसि रह, *v. n.* to be *or* remain under control, *cf.* **बस** (1).
बसु, *see* **बस** (2).
बसुला, a kind of adze, *or* axe.
बसेला, a young bamboo.
बस्तर, clothes, dress.
बस्ती, a dwelling.
बस्तु, a thing : goods and chattels
बह *v. n.* to flow (*of a stream*), **बहि जा**, to float away, be washed away ; to blow (*of the wind*) : to bear ; to work a plough.
बहब, the act of flowing.
बहरा, *v. n.* to go out, **बहराय जाएब**, to go outside.
बहसल, *adj.* wilful, spoilt ; *Prov.* **बहसलि जोलहिनि बापक दाँढ़ी नोचे**, a wilful Jolhini will pull her own father's beard.
बहाड़, *v. a.* to sweep.
बहाड़ब, a sweeping.
बहानाँ, a pretence ; a concealing, disguising.
बहार, *adv. and prep.* without, outside.
बहाल, (بحال), the act of preserving.
बहिआ, a slave without pay : *cf.* **चरवाह** (1), *and* **चाकर**.
बहिन, **बहिनि** a sister.
बहिर, **बहीर**, *adj.* deaf.
बहिरा, (*obl.*) a deaf man ; *Prov.* **बहिराक सुतनहिँ की,आन्हराक जगनहिँ की**, what does a deaf man lose by sleeping, or a blind man by waking : *this word is properly an oblique form of* **बहिर**, *and can only be used in the oblique cases : so also* **आन्हरा** *is an oblique form of* **आन्हर**.
बहीर = **बहिर**, *q. v.*
बहु (1), 3 *simp. pres. of* **बह**, *q. v.*
बहु (2), a wife, a spouse.
बहु (3), **बहुत**, **बहुतेा**, *adj.* many, much : *adv.* very : again : in many ways.
बहेड़, *adj.* incapable, lazy, inattentive.
बहेड़पन, laziness.
बहै, *see* **बह**.
बाउर, *adj* mad.
बाओन, a dwarf.
बाँक (1), *adj.* bent, distorted : cruel, averse.
बाँक (2), an armlet.
बाँका, *adj.* foppish, well dressed : excellent, **बाँका बीर**, an excellent hero.
बाँग, cotton.
बाँच, *v. n.* to escape, remain secure **बच**, *q. v.*
बाँचब, escape.
बाँझी, barren (*of females*).
बाँट, *v. a.* to divide, partition ; *Prov.* **मीआँ मरिहैँ तेा सिरनी बटिहैँ**, (*where* **बटिहैँ** *is a Muhammadan form of* 3 *Fut.*) The Míyā' will die, and then distribute sweetmeats, *i. e.*, he has promised to do so, but keeps putting it off.
बाँध (1), *v. a.* = **बान्ह** *q. v.*
बाँध (2), an embankment, **धर्म्मक बाँध** (*Sal.* XII) an embankment made by the power of my virtue.
बाँस, a bamboo ; (*Sal.* I) *green bamboos are considered lucky to make a bridal chamber of.*
बाँसुली, a flute.

बाँह, बाँहि, बाँहिँ, बाँहीँ, *Irreg. acc.* **बाऊँ** the arm : **बाँह ले,** to fight.

बाक, the voice ; **बाक नहिँ,** there was no voice, I could not speak. *Vid.* XXXIX, 8, **बाके** *for sake of metre.*

बाकर, a goat.

बाग, a horse's rein.

बाघ, a tiger.

बाचाल, *adj.* eloquent.

बाछा, बाच्छा, the young of any animal, *esp.* a calf.

बाज, *v. n.* (*Pres. Part.* **बजैत,** *Irreg.* 3 *Pres.* **बजइन** (*Vid.* LXXXII, 4), (*Harkh.* XI, 6, *Kanaují pres. part.* **बजत**) ; to speak

बाजब, (*old Loc.* **बजबऊँ,** even in speaking) speech ; music.

बाजी, a horse.

बाजूबंद, an armlet.

बाट, a path, a road : **बाट ताक,** to look for the path, *i. è.*, to expect anxiously.

बाटी, a small metal cup, *or* vessel.

बाड़ी, the ground immediately round a house ; *Prov.* **बाड़ी गेलेँ पात नहिँ, घर गेलेँ केरा,** if he went into the garden and could not find a plantain-leaf, how could he find a plantain in his house.

बाढ़, बढ़, *v. n.* to wax, increase.

बाढ़नि, a broom.

बाढ़ब, wax, increase.

बाढ़ि, a flood.

बात, news ; speech ; thing, subject.

बाता, wind.

बाती, a light, candle.

बादर, a cloud.

बाध (1), lands surrounding a village, *as distinct from the* **बस्ती** *or* homestead, *and from the* **गोएँड़ा** *or* richly manured lands close to the houses, *and the* **टेाण्ड,** *or* lands at a distance from the homestead.

बाध (2), a prohibition, objection : hindrance.

बाध (3), *v. a* to prohibit, object to : interfere with, hinder.

बाधब, hindrance.

बाधा, = **बाध** (2) *q. v.*

बान, an arrow, **बान समान,** like an arrow : *Vid.* XLIX, 5, **बाने** *for sake of metre.*

बानर, a monkey, *Prov.* **बानरक हाथ मेँ नारिकर,** a cocoanut in a monkey's hand, *i. e.*, it is of no use to him.

बानि, habit, custom.

बानी, voice, words.

बान्ह, बन्हाव, बाँध, *and* **बंधाव,** (*the first of these forms is considered the correct one*) *or* **बान्हि दे,** *v. a.* to bind, tie : hold fast, **धैरज बान्ह,** to have patience : to build.

बाप, a father.

बापुत, relations, brethren.

बाबा = **बाप.**

बाबाजी, a mendicant present, *Prov.* (*about a poor temple*) **बाबाजी गेलाह बहरा, मठिया भेल सून,** the priest went out, and the temple was then empty.

बाबु, बाबू, a title of extreme honour, a gentleman of high position : *irreg. plur.* **बबुआन.**

बाभन, a bráhman, *usually applied to bráhman's of the* Pachhimá *sept of bastard bráhmans.*

बाम, *or* **बामा** *adj.* left, not right,

(*Vid.* LXIII, 7, *see* बुना); (*Vid.* IX, 1) *the vowel to the* left *of the third vowel* (इ) *is* चा, *which forms the first syllables of* आउ, "come!": adverse.

बाम, (*or* बामे *for sake of metre*): a fair one: a damsel.

बायु, wind.

बारह, *num.* twelve.

बारि (1), *adj.* young, tender.

बारि, (2) water.

बाल (1), *see* बालु.

बाल (2), बालक, *adj.* young: a child, baby.

बालपन, *or* बालापन, childhood.

बालम, a bridegroom, a husband.

बालापन, *see* बालपन.

बाल, बालु, बालू, sand.

बास (1), scent, odour: fragrance: (*Vid.* II, 1, बासे *for sake of metre*).

बास (2), *v. a.* to scent, to give fragrance to (*Vid.* LXXVII, 3) करपूर पान बासलि, I scented the *pán* leaf with camphor, I put small pieces of camphor into the *pán* leaf.

बास (3), = बासा *q. v.*

बासन, a vessel, a basin.

बासा, a dwelling house.

बाहन, a conveyance: that on which a person rides: the animal on which a deity is supposed to ride: *the* बाहन *of* Indra (*Vid.* XVI, 2) *is* Airávat, the king of elephants, *that of* S'iva (*Vid.* XVIII, 8) (*or* Har) *is* a bull, *that of* Durgá (*or* Debí) (*Vid.* XVI, 7, *and* XVIII, 5) *is* a lion.

बाहर, *adv.* outside.

बाहरक, *adj.* external.

बाहा, a stream, a current.

बाऊँ, *Irreg. acc. of* बाँऊ, *q. v.*

बाऊलता, the creeper of the arm, a woman's arm compared to a creeper.

बिअन, बिअनि, (*Skr.* व्यजन, *Pr.* विअणो), a fan.

बिआ, बीआ, seed.

बिआन, the act of having young, *e. g.*, एक बिआनक गाए, a cow that has had one calf.

बिआह, बिआहि दे, *v. a.*, to marry one person to another: *Subst.* a marriage; *Prov.* भेल बिआह, मोर करबह की, (*a woman addresses an old lover*), I am now married, what can you do with me.

बिआही, wedded.

बिओग, separation.

बिओगि, (*Fem.* बिओगिनि) deprived of; forlorn.

बिकरी, sale.

बिकल, *adj.* uneasy, anxious: confused, confounded.

बिकमित, *adj.* bright, shining.

बिकौआ, a sect of high caste Bráhmans, who make a living by selling themselves (बिक, to sell) as husbands to women of lower caste.

बिख, poison.

बिखधर, बिषधर, *adj.* poisonous.

बिखम, बिषम, *adj.* uneven: intolerable.

बिखिन, *adj.* uneasy, tormented: unbearable, intolerable.

बिखै, a thing, subject.

बिगड़ौआ, बिगाड़ू, a spoiler, one who spoils.

बिघटाव, *v. a.* to spoil, to cause to turn out badly.

बिघटाएब, spoiling.

बिच, बीच, *adv. & prep.* between : in the midst.

बिचल, *v. n.* to change, alter.

बिचलब, change.

बिचला, (*fem.* °ली) *adj.* middle.

बिचार (1), discrimination, judgment ; (*Vid.* LI, 1, **बिचारि** *for metre*).

बिचार (2), *v. n.* to consider.

बिछना, (*Fem* **बिछनी**) one who collects ; **गोइठा बिछनी कतहुँ कोहबर बैस**, how can a woman who collects cow-dung, (expect to) sit in a bridal chamber.

बिछाओन, = **बिछौना**, *q. v.*

बिछिआ, toe-rings.

बिछौना, the bedding of a bed.

बिजय victory.

बिज, बीज, a seed.

बिड़ार, a seed-bed.

बित (1), wealth.

बित (2), **बीत**, *v. n.* to pass away ; *also* **बिति जा**.

बितब, passing away.

बितित, *adj.* passed away, expired ; **बितित हो**, = **बित**, (2), *q. v.*

बिथार, *v. a.* to stretch, extend.

बिदलित, *adj.* rent asunder : (*fig.*) heart-broken.

बिदा, the act of leaving a place, **बिदा हो**, to go away, leave ; **बिदा कर**, to allow to go.

बिदारँ, *v. a.* to tear, rend.

बिदारब, tearing, rending.

बिदेश, बिदेस, a. foreign country, a distant land, (*Vid.* LV, 1, **बिदेसे** *locative*).

बिदेहा, the god of love, Kám Deb.

बिद्यापति, the celebrated poet of that name.

बिध, a ceremony ; *Prov.* **बिआ सँ बिध भारी**, the ceremony is more looked after than the actual marriage, (following the letter, and avoiding the spirit of the law).

बिधाता, God, the Creator : fate.

बिधि, manner, method, way, **कौने बिधि**, how ; **बहु बिधि**, *adj.* various, of many kinds, *adv.* in many ways : fate, **बिधि बस**, accidentally : God, the Creator, Brahmá, *who* (*Vid.* XVII, 4) *has four faces*, *see* **दौस**, *and* **मिलाव**.

बिधुआ, *v. n.* to become melancholy, sorrowful : to become angry ; *Prov.* **उचीत कहनेँ, संग बिधुआय**, if you speak the truth your friend will get angry.

बिन, बिना, बिनु, *prep.* without ; **बिनु** *is the usual word in Vid.; it occurs* 14 *times, agst.* **बिना**, *once, and* **बिन**, *not at all.*

बिनमओ, (*Vid.* LXXVIII, 2,) *obsolete* 1*st Pres.* I pray to = **बिनमऊँ**, *from root* **बिनम**.

बिना, = **बिन**, *q. v.*

बिनिंदक, that which puts to shame.

बिनीती, prayer, a prayer.

बिनु, = **बिन**, *q. v.*

बिनोद, pleasure, gratification.

बिंद, बिंदु, a drop, spot, bead.

बिंदक, one who discriminates, *or* appreciates.

बिंदु, बिंद, a drop, spot, bead.

बिपति, distress, calamity, misfortune.

बिपरित, बिपरीत, *adj.* reversed, contrary, averse, repugnant: (*Vid.* XXXIII, 1) **बिपरित सुरत (सुरत)**, *coitus a tergo.*

बिबाह, marriage.

बिबाहित, *adj.* wedded.

बिबाही, one about to be married, a bride *or* bridegroom.

बिबेक, wisdom, discretion, discrimination.

बिमल, pure, spotless.

बिमुख (*fem.* **बिमुखि**) *adj.* with averted face.

बिंब, a tree bearing a red fruit.

बिरंग, *in the phrase* **रंग बिरंग** (*Sal.* XVI), of various colours, *cf.* **रंग रंग**, *id.* III.

बिरमान, a queen (?)

बिरवा, = **बीड़ा**, *q. v.*

बिरह, (*instr.* **बिरहेँ**) separation.

बिराति, *see* **राति**.

बिराम, agitation, disturbance.

बिरिधा = **बीड़**, *q. v.*

बिरोध, opposition, **काज आलस दुहु परम बिरोध** (*Vid.* XX, 5) between action and sloth there is a great difference.

बिर्ज, *for* **ब्रज**, the country where Krishṇ sported with the cowherdesses. **बिर्ज नारी**, a woman of Braj.

बिलकुल, (بالكل) *adj.* all, entire.

बिलंब, (*loc.* **बिलंबे**) delay.

बिलसं *v. n.* (*Harkh* XVI, 3, *Kanaují* 3 *Pres.* **बिलसत**) to caress, wanton, sport amorously.

बिलसब, caressing.

बलिाड़, बिलार, a cat.

बिलाप (*Vid.* LXXVII, 8, *for metre* **बिलापे**), lamentation, a lament.

बिलार, (*Fem.* **बिलारि**), a cat; *Prov.* **खिसिआएलि बिलारि घर खर नोचे**, an angry cat scratches the dust with her claws; *i. e.*, helpless rage expends itself on the meanest objects.

बिलास, (*loc* **बिलासे**, *or for metre*) enjoyment, amorous sport.

बिलासनि, बिलासिनि, a damsel with whom one sports, a bride.

बिलौकी माँग, *cf.* **भेलौकी** *v. n.* to ask for a wedding present. Part of the wedding ceremony.

बिशेख, *v.* **बिसेख**.

बिशद, *adj.* white, shining.

बिषधर, बिखधर, *adj.* venomous.

बिषम, बिखम, *adj.* uneven; cruel.

बिषाद, sorrow, dejection.

बिसना = **बिसुना** *q. v.*

बिसर, *v. a.* to forget: desert.

बिसरनमा, a thing forgotten.

बिसराम, *v. n.* to be at rest, be tranquil: *Vid.* II, 2, **बिसरामेँ**, ? *for* 3 *Pres.* **बिसरामे**.

बिसलेख, separation.

बिसुन, the god Vishṇu.

बिसुना, *v. n.* to dream, = **बिसना**.

बिसेख, बिशेख, speciality; special meaning, purport.

बिह, बिहि, बीह, the Creator: fate.

बिहाड़ि, wind.

बिहान, morning, dawn.

बिहि, बिह, बीह, God, the Creator; fate, *Prov,* **भरलेँ भर पुनु बिहिक सुभाब**, it is fate's nature to fill the full, *i. e.*, to him that hath shall be given

बिहस, *v. n.* to smile.

बिहसब, the act of smiling.

बीआ, बिआ, seed; progeny, offspring.

बीच, बिच, *adj.* between, middle: *subst.* that which is between, difference: *prep.* between.

बीछ, बीछु, a scorpion: centipede.

बीज, बिजु, a seed: algebra: = **वीर्य,** semen virile, *in opposition to* **रज** the menstrual excretion; *the union of these two is supposed to be the cause of production. Hence, when applied to inanimate objects, such as the earth, the two together* **बीजरज** *mean poetically* the soil, *which is the efficient cause of production:* (*Vid.* XVIII, 3) **सिखर बीज** the pomegranate.

बीड़ा, बिरवा, बिरिआ, a roll of betel-leaf prepared for eating.

बीत, *v. n.* = **बित,** *q. v.*

बीबी, the mistress of a house, a lady.

बीर, a hero.

बीस, *num.* twenty, (*Vid.* LIX, 3) the twentieth consonant, *i. e.*, **न,** *see* **पचीस**: *also* = **बिस** poison, *as in Vid.* LXIII, 6, *where there is a pun on the two meanings of the word.*

बीह, बिह, बिहि, God, the Creator: fate.

बुझ, बुझत, बुझय, बुझल, बुझलन्हि, बुझलि, *see* **बूझ.**

बुझाव, *v. a. forms noted are* 3 *Simp. Pres.* **बुझाव,** *and* **बुझाविअ,** 1. *and* 2 *Fut.* **बुझाएब,** 2 *Fut.* **बुझैबह**: to cause to understand, to search: to satisfy.

बुझाएब, instruction.

बुझाओन, a persuading: *hence* deceiving.

बुझि, बुझिऐ, बुझु, *see* **बूझ.**

बुझैबह, *see* **बुझाव.**

बुड़, बूड़, *v. n.* to drown, be drowned: to drown oneself; *n. b.* **बूड़,** *is the correct form.*

बुड़ब, drowning.

बुड़िपन, folly.

बुड़िबक, *or* **बुड़बक,** *or* **बुड़बकहा.** *adj.* foolish; *Prov.* **देख कँ बुड़बक, उठ कँ भिनगुताइ,** he looks a fool, but he gets up early in the morning, *i. e.*, you won't catch him napping.

बुढ़पन, बुढ़प्पन, old age.

बुढ़िआ, an old woman; *Prov.* **बढ़िआ मरै मरम सँ, धी पुतहु उपहास,** an old woman dies surely (*lit.* in a vital part), when her daughter and daughter-in-law are ridiculed for going astray

बुताव, *v. a.* to put out, extinguish.

बुध, *adj.* wise.

बुधग्रह, the planet called Budh.

बुधजन, a wise man.

बुधिआर (*fem.* **बुधिआरि**), **बुद्धिमान,** *adj.* wise.

बुधिजन = **बुधजन,** *q. v.*

बुन, बुना, बुंद, बून, a drop of water (*only* **बुन** *and* **बुंद** *in this sense*): a cypher; (*Vid.* LXIII, 5) 60 — 10 = 50; *take away the cypher, and* 5 *remains, which is* **पंच**; **पंच** *also means* an assemblage of five people, *hence* people in general: (*id.* 6), *two added to a cypher becomes* 20, *which is* **बीस,** *which also means* poison: (*id.* 7), *a unit followed by nine cyphers forms a thousand millions called in Sanskrit* (**पद्म**) *which also means* a lotus. *Hence* nine (**नव**) *to*

the left of nine cyphers is 9,000,000,000, *or* नव पद्म, a young lotus.

बुलकुंज, a kind of flower.

बूझ, *and also* बुझ, *v. a. the following forms are noted,* 1 *Simp. Pres.* बुझिए, बुझिऐ: 3, बुझ, बुझय, बुझु; 2 *Imperat.* बुझ, बूझ; 3 *Fut.* बुझत: *Past. Part.* बुझल, बूझल; 3 *Past* बुझलन्हि: *Indecl. Part.* बूझि, बुझि; to understand: to know, perceive: *the passive is formed with* पड़, *thus* बुझि पड़, to be understood: *see gram.* § 185.

बूड़, *v. n.* = बुड़, *q. v.*

बूड़न. the act of drowning.

बूड़ि, a fool.

बूढ़, (*fem.* बूढ़ि) *adj.* old.

बन = बुन, *q. v.*

बूरि, *pudenda mulieris.*

बृज, the country of Braj, where Krishṇ spent his boyhood.

बृतांत, an account, a story: *a very common word, in conversation of all classes.*

बेआकुल, (*fem.* बेआकुलि), *adj.* distracted, distressed.

बेआज, (*Vid.* XIII, 1, बेआजे *for metre*), concealing, excuses.

बेआधि, disease, sickness: ruin; *Prov.* बड़बुधि करथि ता होएन्हि बेआधि destruction comes to him who displays excess of wisdom, *i. e.*, too many cooks spoil the broth.

बेआपित, *adj.* pervaded: (*of time*) completed.

बेंग, बेङ, a frog.

बेंच = बेच, *q. v.*

बेंत, a rattan.

बेकत (1), *adj.* discrete; manifest, visible, apparent.

बेकत (2), *v. a.* to perceive, *Vid.* IV, 2, बेकतय हृदय नुकावय लाज, your heart perceives it, but conceals it through shame.

बेकूफ, (بیوقوف), a fool.

बेगर, (بغیر) *prep.* without; खाय बेगर, without eating, without food.

बेगारी, one who is compelled to give forced labour; a "*begárí;*" *Prov.* भल भेल भैंआँ कें बाघ धइलक, नहिँ तँ बेगारी पड़ितथि, it had been better that a tiger should have caught my Lord, than that he should have been compelled to labour forcibly.

बेङ = बेंग, *q. v.*

बेच, बेंच, *v. a.* to sell; (*Sal.* XIX.) बेचै, *obl. form of* 3*rd verbal noun* she went "to sell."

बेचब, sale.

बेटवा, बेटा, बेटुआ, a son.

बेटिआ, बेटी, a daughter.

बेड़, a hedge, wall, *Prov.* लछमी अवैति कतहुँ नहिँ बेड़, when good luck once comes, no wall will keep her out.

बेड़ा, a chain; difficulty, sorrow.

बेढ़, *v. a.* to hedge, fence in, surround.

बेढ़ब, surrounding.

बेढ़ी, a granary, a place for storing grain.

बेताल, बैताल, a goblin, demon.

बेथाएल, *adj.* wounded.

बेदन, a wound, grief, pang.

बेनाठी, a door-bar.

बेदुलि, a spot of silver fixed as an

ornament on a woman's forehead, *cf.* गेडुली.

बेध, *v. a.* to pierce, spear: to hook a fish: to kill.

बेधब, piercing.

बेन = बैन, *q. v.*

बेनिश्रा, बेनी, (1), small silver or gold spots on a woman's forehead, *which surround the* टिकुली, *or* vermilion patch on a woman's forehead.

बेनी, (2), a braid of hair, braided in a single braid and falling down the back like a tail, *as worn by a widow, and by a woman whose husband is absent.*

बेपछ, *adj.* averse, against.

बेबरजित, *adj.* taken away, abandoned.

बेरहट, *or* बेरहटिश्रा, the afternoon meal.

बेरा, बेरि, time, hour, o'clock, कत अछि बेरि, how much time is there? *i. e.*, how much of the day is left? time, repetition, एक बेरि, once.

बेरिश्रा, the afternoon.

बेल, *the tree* ægle marmelos.

बेलना, a rolling-pin; a potter's wheel.

बेली, a kind of flower.

बेश्या, a prostitute; *Prov.* बेश्याक पूत बशिष्ठ, a harlot's son has become as great a saint as Baśishṭh.

बेस, *adj.* good, pleasing.

बेसनि, *adj.* full of passion, very amorous.

बेसवा = बेश्या, *q. v.*

बेसाह (1), *v. a.* (*causal of* बेच) to buy, purchase.

बेसाह (2), बेसाहब, buying.

बैठ, *v. n.* to sit = बैस, *q. v. which is the more correct and usual form;* to have nothing to do; *Prov.* बैठल बनिश्राँ की करे, एहि कोठिक धान श्रोहि कोठी धरे, a shop-keeper without custom employs his time moving his paddy from one box to another: बैठ *does not occur in Vid.*, बैस *being always used.*

बैठक, a seat.

बैनब, sitting.

बैठाल, *v. a.* to cause to sit; बैठा ले, to put on (clothes): *a Hindí form, the Maithilí being* बैसाव, *q. v.*

बैताल, = बेताल, *q. v.*

बैन, बेन, a word.

बैर, a jujube tree.

बैरी, an enemy, (*Vid.* XVI, 4), *the enemy of* S'iv, *the husband of* Párbatí, *was* Kám Deb, *who was the* god of love, *and was burnt to ashes by* S'iv, *and hence called* अनंग, the bodiless one: (*Vid.* XVI, 5), *the enemies of the gods who were the sons of Aditi were* the Daityas, *see* अदिति, *and* तनय; *their preceptor* (गुरु) *was* S'ukr, *see* गुरु.

बैल, a bullock.

बैस, *or* बैठ, *which latter is the less correct and less usual form, v. n.*, to sit: *cf.* बैठ.

बैसब, sitting.

बैसाव *or* बइसाव, *v. a. the following forms are noted, Past Part.* बैसाश्रोल, *Indecl. Part.* बइसाय, *and* बैसाए, to cause to sit: to place, arrange: *cf.* बैठाल.

बैसाएब, arrangement.

बोझ, *v. a.* to load.
बोझिल, load-bearing, a bearer.
बोध, *v. a.* to notice, heed: console.
बोधब, notice.
बोरा, a sack.
बोल (1), *v. a. and v. n., the following forms have been noted,* 3 *Simp. Pres* बोल, बोले, बालथि, 2 *Imperat.* बोलह; 3 *Fut* बोलत; *Past. Part.* बोलल; *Indecl. Part* बोलि; *Pres. Part.* बोलैत, *and* बोलइत: to say, utter, (*of a bird*) sing: to speak: बोलल, that which has been said, a promise: *Prov.* बोललह से बोललह, फेरि जनि बोलह, you've said your say, now hold your tongue.
बोल (2), बोलि, speech, word: promise: consoling speech.
बोलब, speaking.
बौआ, a boy.
बौक, (*fem* बौकि), *adj.* dumb.
बौराह, *adj.* mad.
व्यतीत, *adj.* passed away, elapsed.
व्यभिचार (*Vid.* LI, 2,०चारे *for metre*), evil practices, debauchery, unchastity, adultery.
ब्राह्मन (*Fem.* ब्राह्मनि), ब्राह्मण, ब्रह्मन, a Bráhman.

भ।

भए, *see* हेा.
भँड़ैला, भड़ुआ, a pimp.
भँवर, an humble bee.
भकर, भकोस, *v. a.* to swallow hastily, to gobble: to eat greedily, to gorge oneself with.
भकू, a fool.
भग, *pudenda muliebris.*
भगजोगनी, a fire-fly.
भगता, one who has bathed in the Ganges and pretends to have become inspired; *low caste men do this, and are much revered by their fellows for their pretended sanctity; hence the proverb,* गाँड़ि न धोए, से भगता हेाए, a fellow who does not even wash his privities, turns a prophet.
भगनी, a sister; (*Vid* XVI, 3) the sister *of* Som, the moon, *was* Lakshmí; Som *was the husband of* Rohiṇí, *who was the fourth daughter of* Daksh, *see* दक्ष, सुता, *and* पति; Lakshmí *took the bodily form of* Rukmiṇí, *and as* Rukmiṇí *her son* (तनय) *was* Pradyumn, *who again was an incarnation of* Kám Dev; Kám Dev's *wife was Rati. See* तनय, *and* घरणी.
भगवा, a cloth to hide the privities.
भगवान (*Vid.* V, 4, भगवाने *for metre*) God: Krishṇ.
भगिना (= भागिना), a nephew.
भगेड़ू, a runaway.
भंग, भाँग, Indian hemp a name of Sív (*Vid.* LXXXII, 8).
भज, *v. a.* to worship: to change money.
भजब, worship.
भंजौती, the village custom of exchange of services in ploughing.
भट, a warrior, a hero.
भट्ठा, *or* भाठी, a brick-kiln, a furnace.
भट्ठी, (*Dim. of* भट्ठा) a still, a place for distilling spirits.
भड़ुआ, भँड़ैला a pimp.

भंडार, a treasury, (*Vid.* XXX, 5) मदन भंडार, the treasury of love, *i. e.*, *pudenda mulieris.*

भतीजा, a brother's son, a nephew.

भदैया, भादव, the month Bhádo.

भदा, *adj* slow in intellect, a fool

भन, *v a.* to say, भन *or* भनहिँ, *old* 3 *pres.* he says.

भनब, speech.

भनभनावटि, a humming.

भनसा घर, a cook-room

भनिता, the last line of a song, containing the author's name

भवन, a house.

भम, *v n* to wander, *see* भ्रम (2)

भ्रमब, wandering

भमर, भमरा, भ्रमर, = भँवर, the humble-bee, *said to be fond of the jasmine, hence* a lover, husband

भय (1), fear

भय (2), *see* हो.

भर (1), *adj* full, full of जग भर, the whole world

भर (2), *v. a* to fill, अंकम भर, to take a person in one's lap, *takes double accusative*, धरनि बारि भर, to fill the earth with water to complete, भरि having completed, *hence adverbially*, till to be filled.

भरती, a filling, a load the being entrusted with a duty enlistment.

भरना, land given in mortgage.

भरनी woof, *see* तानी

भरम (1), an error, mistake

भरम (2), भ्रम, *v. n. and v a* to wander, to wander over.

भरल, *Past part* of भर (2), *used as adj* full

भराञीम, भराञोनि, the wages of filling a hole.

भरि, भर, *adj.* whole, entire *cf also* भर (2) filled with, covered with, *e g* नख छत भरो, covered with scratches.

भरिया, one who bears *or* carries.

भरोस, hope the giving hope, consolation

भल, *adj* good true भल मन्द good and evil, virtue and vice.

भलपन, भलाई, भलापन, goodness.

भला = भल (*Vid* XLV, 5), *q v.*

भसम, ashes

भसाव, *v a.* to cause to float, *or* float away

भसाएब, floating

भसिया, *see* भास

भऊँ, the eyebrow, *cf* भौंह.

भाइ भाई, भाए, a brother, *the first is the more usual form*

भाउजि, an elder brother's wife.

भाउर, a whirlpool, a circle, *v.* चक-भाउर

भाओ, nature price, rate of sale.

भाँग, the stimulating product of Indian hemp, bhang

भाँगड, breakage, *Prov* हरक भाँगड, हर सालो, the plough is broken, repair it.

भाँज, a trace, indication.

भाँड़, a pimp a rogue a large earthen pot.

भाँड़पन, भाँड़प्पन, roguery.

भाँति भाँती, form, shape, appearance.

भाख, *v a and v n* to say, speak

भाखब speech.

भाखा भासा, speech, words, dialect.

भाग (1), fortune, good luck.

भाग (2), *v. n.* to run away, flee; **भागल दल**, a defeated army.
भागिन, a sister's son.
भाठी, भाथी, = भट्टा, *q. v.* [rent.
भाड़ा, (**भाटक**), hire, price of labour:
भात, boiled rice; food.
भातिज, a brother's son.
भाथी, a furnace = **भाठी**.
भाद्व, = भदेाखा, *q. v.*
भान (1), *v. a.* to say, to speak: to appear; resemble: to be dissipated, dispersed.
भान (2), *or* **भाने**, *for metre*, speech: a saying, a word.
भानब, speech, &c.
भाव, भाब (1), nature: love.
भाब (2), *v. a. and v. n.* to like, love: to please.
भाबब, affection.
भाबिनि, a wife.
भार, a burden; hire: wages.
भारी, *adj.* heavy: great, important.
भाल, the forehead.
भाला, a spear.
भालु, a bear.
भाव, *see* **भाव**.
भाष = भाख, *q. v.*
भास, *v. n.* to float; **भासल जा** (*Sal.* XVIII) *or* (*id.*) **भसिया जा** (*cf.* **दिया, कसिया**, *and the Bangálí form of the compound*), to float away, be washed away.
भासा, = भाखा, *q v.*
भिँड़्वा = भीँड़, *q. v.*
भिख, भिखिया, भिखिश्रा (*Ná.* III), **भीखि**, alms.
भिजलाह (*Fem.* •**लाहि**), *Participial adj.* wet.
भितरी, *adv. & prep.* inside.
भिति, भित्ति, भीति, a wall.
भिनसर, भिनसरवा, dawn, morning.
भिनाउजि, separation.
भीँड़, भिँड़वा, the mound round a tank.
भीखि = भिख, *q. v.*
भीठ, light friable soil suitable for growing spring crops.
भीति (1), fear; (2), = **भित्ति** *q v.*
भीन, *adj.* separate, separated.
भीम, (*Fem.* **भीमा** (*Vid.* VII, 3), *adj.* fearful, terrible.
भीमसेन, name of a king.
भीर, *v. a.* to tie.
भुँइयाँ, भुइयाँ, भुइँ, the earth, ground: floor, **भुँइयाँ पर बैसल**, seated on the floor.
भुगुत, *v. n.* to wither.
भुज, the arm, hand.
भुजंग, a serpent.
भुजंगपति, S'esh, the lord of serpents.
भुतल, the earth: **भुतल नृपति**, the Demon Bali.
भुतिया, *v. n.* to lose one's way; *Prov.* **जेालहा भुतिऐलाह तीसी खेत**, the Jolhás lost their way in a linseed field; *Linseed, in flower by moon-light, looks like water; and there is a story about a number of Jolhás (who are notorious fools) swimming across a linseed field and losing each other.*
भुवन, the world; *there are said to be fourteen worlds: hence* **भुवन**, *also means* 14; *similarly* **रितु** (a season) *means* 6, *and when a person says he will take* 14 + 6, *he means* 20 *i. e.* **बीस**, *which also means* poison, (*Vid.* LIX, 1),

भुसवा, a store-house; *Prov.* छूटल घोड़ भुसभुसवहिँ ठाढ़ a horse when he gets loose, goes back to the chaff-house.

भुस, *adj.* light brown.

भुस्सा, *or* भुस्सी, chaff.

भूइयाँ, भूइँ, the earth = भुइँयाँ, *q. v.*

भूखण, भूखन, ornaments.

भूखल, *adj.* hungry.

भूगोल, geography.

भूजा, parched grain.

भूजी, *adj.* burnt, dry; *Prov.* घर भूजी भाँग न, बौवो फोँकथि चूड़ा, there is not even dried bhang in the house, and the lady is gobbling *chúrá* in public, (*i. e.* is extravagant): *cf.* फका.

भूत, a ghost, a portent.

भूर, a hole.

भूषण = भूखण, *q. v.*

भेयानक, *adj.* fearful, terrible.

भेँट (1), an interview: deserts.

भेँट (2), भेट, *v. a.* to meet.

भेँटब, a meeting.

भेजाव, *v. a.* to send; *the more usual word is* पठाव.

भेद, a secret.

भेदिया, a spy, busy-body; *Prov.* घर भेदिया, लंका जरि गेल, through a spy in the house Lanká was burned.

भेम, a beetle.

भेर, *adj. & adv.* exceeding: very, भेर सूतल, sound asleep.

भेल, भेलाह, भेलौँह, *&c.*, *see* हो.

भेलौको = बिलौको, *q v.* a preliminary tour of visits paid by a bride or a bridegroom to her or his relations, two or three days before the marriage. *It is the custom for the person visited to give the visitor a present.* भेलौकी माँग, to ask for a wedding present; *hence*, to go on this tour of visits.

भेष, form, appearance: dress: disguise.

भै (1), भै गेल, *see* हो.

भै, (2), fear.

भैँस, भैँसा, भैसा, a buffalo; *Prov.* भैँस बुड़बकहा, नाओँ कुंजलिया, the buffalo is only a fool, and you've given it a grand name,—Kunjaliá.

भैरब, *adj.* terrible.

भैसुर, भैँसुर, a husband's elder brother *with whom the wife cannot speak;* a younger brother *is* देयोर, *with whom she can speak; cf.* भौजाइ.

भोग, *v. a.* to enjoy.

भोगब, enjoyment.

भोजन, the act of eating.

भोर, morning, dawn.

भौ, *see* हो.

भौँह, *obl.* भौँऊँ, the eye-brows; *cf.* भऊँ.

भौजाइ. an elder brother's wife; *a wife is only allowed to speak to her husband's younger brethren, and often has an intrigue with one of them, hence the Prov.* बुड़बकहाक बऊ सभ कें भौजाइ, the wife of a fool, is elder brother's wife to every one in the village; *cf* भैसुर.

भौरी, a whirlpool.

भ्रमर, the humble-bee.

म

मँ, मँझ, माँझ, माँ, *postp.* in ; *the first and last are not used by Vid., the second and third, each once.*

मण्डर, मंडल, माँड़रि a circle : the circle of light in the clouds round the moon.

मँझ, *postp.* amidst, among, *see* मँ.

मँहगी, scarcity, famine.

मकई, Indian-corn.

मकफूल, (مکفول), *adj.* mortgaged.

मकरा, a spider.

मकरंद्दा, nectar, honey : a bee.

मकुना, a male elephant with small tusks.

मखमल, velvet; *Prov* मखमल मँ भुंजक कखेआ, sewing of (coarse thread made of) *bhunj* grass on velvet : *i. e.*, incongruity.

मखी, a fly ; *Prov.* से गुड़ कहाँ, जे मखी खाय, where is the treacle that the flies ate, (*a man offers frivolous excuses for not providing sweetmeats for his friends*).

मग, a path.

मगइछि, *see* माँग (2).

मगन, *adj.* plunged : (*of the heavenly bodies*) set : pleased, delighted.

मगनीक, one who gets a thing for nothing, a swindler, a bilker.

मगद, a beggar, one who begs : *Prov.* आप मिआँ मगद, द्वारे दरवेस, the *Miyā̃* is really (as poor as) a beggar, (and yet he pretends to be rich and has) his doorway full of beggars, (who have come for alms).

मगह, the kingdom of Magadh, *or* south Bihár.

मगहिआ, *adj.* of *or* belonging to Magadh, an inhabitant of Magadh.

मगाव, मंगाव, *or* मगाए दे, *v. a.* to send for; *also* = माँग, *q. v.*

मगाएब, a summons.

मघा, name of the tenth Nakshatra, *or* Lunar mansion.

मंगटीका, an ornament for the forehead, *cf.* माँग (1).

मंगनी, borrowing : a Muhammadan betrothal ; *Prov.* चट मंगनी, पट बिआह, the marriage took place immediately after the betrothal, *i. e.*, there was indecent haste.

मंगल, *adj.* propitious, fortunate.

मंगा = माँग (1), *q. v.*

मंगाव, *see* मगाव, माँग.

मंगैछि, *see* माँग (2).

मचिआ, a seat, chair.

मच्छर, a mosquito.

मछै, a son, whose elder brothers have died ; *Prov.* मछैक माय पच सेाग सहै, the mother of a *machhai* bears the sorrow of losing sons.

मजर, a cluster of blossoms, *especially of the mango.*

मझिला, *adj.* middle, intermediate : the middle of three brothers, *or* the second of four brothers.

मझोतर, the cord, *or* string connecting two *pálos or* bullock yokes.

मटकी, an ogle, wink.

मठा, a kind of buttermilk ; *Prov.* (*of a man who has once burnt his mouth with hot milk*) दूधक डरेँ. मठा फूकि पीबी through fear of its

being (hot) milk, he blows on the buttermilk before he drinks it, *i. e*, a burnt child dreads the fire.

मठिआ, a temple.

मड़, मँड़, the head, **भरि मड़**, having filled the head, carrying a load on the head.

मड़ड़ा, *v. n. 3rd Pres. irreg.* **मड़ड़ाइ छै**, to hang about a place, to hover over it, (*of a bird*).

मड़रा, a slip of bamboo which goes round the edge of a round winnowing basket, acting as its side, *see* **सूप**.

मड़वा, a small house open on all sides in the centre of the court-yard of a house, erected at the time of various festivities, as marriage, &c.

मड़ुआ, a grain, (*Artinissia vulgaris*) much eaten by the poorer classes of Tirhut.

मड़ैआ, a hut.

मढ़ी, a hut, house: *hence the name of the sub-division* **सीतामढ़ी** "Sítá's hut."

मजिस्टर, (*English*) a Magistrate.

मणि, मनि, a jewel: a diamond.

मणिमय, *adj.* composed of jewels

मंडल, मँड़र, माँड़रि, a circle; **चाँद मंडल**, the circle of the moon.

मत, opinion; a person's sect.

मतारी, mother, *a common word used by the lower castes*

मति (1), mind, opinion.

मति (2), *imperative prohibitive particle*, do not.

मथ, *v. a.* to churn: to cause to foam, or boil.

मथब, churning.

मथा, the head.

मथुरिआ, an inhabitant of Mathurá.

मद, wine.

मदकल, *adj.* intoxicated, mad.

मदति, (مدد), help, assistance.

मदन, Kám Dev, the god of love.

मदान्ह, *adj* (*from* **मद** + **आन्ह** *for* **आन्हर**) *Vid.* XXXVIII, 1, *Instr.* **मदान्हे** *for* **मदान्हें**; blind with passion

मधु, honey, nectar.

मधुकर, a bee.

मधुजीव, *adj.* whose life depends on honey.

मधुपान, a draught of honey.

मधुपुर, the city of Mathurá.

मधुर, *adj.* sweet.

मधुरपति, मधुरापति, (*for* **मथुरापति**), name of Krishn.

मधुरास, (*or* **॰रासे** *for metre*) *adj.* full of honey.

मन (1), *old loc.* **मनहिँ**, mind: memory **मन पाड़**, *v. a.* to remember: heart: attention, **मन दय**, *or* **दै**, having paid attention, attentively: the desire of one's heart, **मन होइ अछि**, a desire has arisen, **अपन मन**, wilfulness, **मन भरि**, with all one's heart, **मन पुरा**, *v. n.* to fulfil one's heart's desires, **मन पुराब**, *v. a.* to fulfil another's desires.

मन (2), a measure of weight, a "maund."

मनगर, *adj.* pleased at heart.

मनमथ, मनमथि, the disturber of the mind, love.

मनसिज, that which is born in the heart; love.

मनसुआ, *v. n* to boast, to boast

about; *Prov.* मनुष मनसुरेलन्हि, सँ बेँग लै परेलन्हि when he was boasting of his bravery, he ran away on account of a frog.

मनहिँ, *old loc: of* मन (1), *q. v.*

मनाइन, (*Vid* LXXXII, 8) Menaká the mother of Umá, *or* Párbatí, the wife of S'ib; *this is the traditional interpretation; but the word appears to be really a voc fem of the Bhojpúrí word* मनइ, 'men' *It would then mean,* 'O Lady.'

मनि = मणि, *q. v.*

मनुख, मनुस, a man.

मनुसौठ, manliness.

मनोभव, born in the heart: love.

मनोरथ, heart's desires.

मनोरम, *adj.* lovely.

मंद, (*or* मंदा *for metre*), *adj.* bad; vile, base, mean; मंद समाज, evil company; मंद हो to become corrupted: gentle, slow.

मंदिर, a temple.

ममहर, ममहरा, a maternal uncle.

मय, *adj.* composed of, made of.

मर, *v. n.* (*the following forms are noted;* 1, *Prosp. Cond.* मरिऐ; 1, *Simp. Pres.* मरौ; 3, मरय; 1, *Fut.* मरब; 3, मरत, *also a Bhojpúrí plural form used by Muhammadans* मरिहेँ *is found;* 3, *Retro. Cond* (*F.* 39) मरते *for* मरतै; *Past. Part.* मरल, मुइल): to die, be killed; *Prov.* मुइला (*obl. of* मुइल) पूतक बहुत नाओँ, a dead son has many names, *i. e.*, the dead are always spoken of in affectionate terms; मरै कौँ मन नहिँ, उठि उठि बैठौ, you evidently don't intend to die, for you keep sitting up, (*said to a convalescent*).

मरघट, a cemetery.

मरना (*Sal* XV), *a future participle passive of* मर, *lit* it is necessary to die, आखिर मरना, in the end a man must die.

मरब, dying.

मरम, a vital part, मरम मार, to inflict a mortal wound.

मरसौआ, name of a class of songs celebrating the deaths of Hassan and Husain, sung at the Muharram festival by Muhammadans.

मर्त्त, a mortal, मर्त्त भुवन, the world of mortals, the earth.

मल, *v. a.* to rub, shampoo.

मलब, shampooing.

मलिन, *adj.* black, dark, solid: sad, melancholy.

मशाला, *see* मसाला.

मसखरी, (مسخری), caresses; *Prov.* छाड़ु मसखरी, मोर जो जाइअछि, cease caressing me, it is killing me.

मसान, a burial-ground: any lonely place, *Prov.* खरी खा मसान जा, if you eat oil-cake (*which has purgative properties*), you will have to retire; *i. e.*, a bad result follows a bad action.

मसालची, a torch-bearer, *Prov.* तेल जरै तेलीक, गाँडि फाटै मसालचीक, the oilman's oil is being burnt, and the masálchí is distressed about it; *i. e.*, he is a busybody.

मसाला, मशाल, (مصالح) spices, sweetmeats, Kábulí fruits.

मसिऔत भाइ, a first cousin, the son of one's mother's sister.

मसिहानी, an ink-pot.
मसी, ink.
मह्क (1), smell, odour.
मह्क (2), *v. a.* to smell.
मह्कब, the act of smelling.
महत, *adj.* great; *Prov.* महतक घर संतनिक बास, good men dwell in the houses of the great.
महतारी = मतारी, *q v.*
महफ़ा (محافه), a litter for women.
महाजन, a banker.
महाभय, *adj.* very frightful.
महामूँग, a kind of pulse, *phaseolus mungo.*
महासिधि, a great accomplishment.
महिमा, greatness, majesty.
महिसी, a buffalo.
मऊ, मऊआ, the *Bassia latifolia,* "mowa."
महेस, a name of S'iva: a name of Krishṇ.
माइ, माई, माए, a mother.
माँ, *postp.* in, *see* मँ.
माँग (1), मंगा, the parting of a woman's hair.
माँग (2), मंगाव, मगाव, *v. a. the following forms are noted;* 3. *Simp. Pres.* माँग ;1. *Fut.* माँगब ; 3. *Pres.* मंगैअछि, मगइछि; *Indecl. Part.* माँगि : to ask for, demand : beg for, yearn for, desire, want.
माँगब, asking.
माँगो, the bow of the boat, *where there is a comfortable seat, hence Prov.* अनिकेा खेवा नहिं, से अगिले माँगो सवार, the fellow who hasn't money to pay his fare, takes the most comfortable seat in the boat.
माँछी, माछी, a fly.
माँझ, the midst, middle: the waist.
माँझी, a wild man, a man of the woods: the steersman of a boat.
माँटी, earth, clay.
माँड़रि, मँड़र, मंडल, the circle of light in the clouds round the moon; लग माँड़रि दूरि पानि, दूरि माँड़रि लग पानि, if the circle is near the moon, rain is afar off, and *vice versa.*
माँथ, माँथा, the head.
माँह, *prep.* in, *see* मँ.
माख, *v. a.* to impress, to leave an impression upon, *as of a foot in soft earth, or of a pair of female breasts over her lover's heart.*
माखब, impression.
मागु, a woman.
माची, a chair = मचिआ.
माछी = माँछी, a fly.
माभिल = मभिला, *q. v.*
माटि, माटी, earth, clay.
माड़, *v. a.* to knead, shampoo.
माड़ब, shampooing.
माड़ी, over-boiled rice.
मातर, *added to present participles as follows* आबैत मातर, immediately on coming.
मातल, (*fem.* मातलि), *adj.* intoxicated.
माता, मातु, a mother; मातु पिता, parents.
माथ, माथा, the head.
माधव, माधो, a name of Krishṇ: *hence generally,* a beloved one, a husband: the month of Baiśákh (April-May): the seventh lunar day of the month (*Vid.* LXVI, 1).
माधव सिँह बेाधरना, a drinking cup

after the fashion of Mádhab Sïh. A *sobarná*.

माधौ = माधव, *q. v.*

मान (1), *or* (*Vid* LXXVII, 4) माने *for metre*), pride, anger: self-respect

मान (2), *v. a.* to honour, reverence, प्रतीति मान, to trust: to consider.

मानव, honour, fame.

मानस, the mind, the heart: मानस धाम, soul-abiding.

मानि, respect, reverence, अधिक मानि सहित, respectfully: pride.

मानिक, a ruby.

मानी, (*fem.* मानिनि), *adj.* proud.

मानुष, मानुस, a man.

माम, मामा, (मामक), (*fem.* मामी), a maternal uncle.

मार, *v. a.* to strike, smite, kill; *Prov.* मारै सिपाही, नाम्ओं जमादारक, the soldier fights, and his captain gets the credit.

मारब, a blow.

मारामारि, मारि, a fight: *Prov.* उलटे चोरा मारामारि, although a thief, you turn round and fight (*a thief's business being to run away*), *spoken of one who refuses to admit himself to be in the wrong.*

मारक, *adj.* quarrelsome.

माल, (*fem.* मालिनि), a Dusádh surname.

मालति, the jasmine.

माला, a garland.

मालिक, (مالک); a landowner, land-[lord.

मालिन, *see* माल.

मास (1), (*Vid.* LXVI, 4, मासे *loc. but in* LXVI, 5 = मास *for metre*), a month, मास मास कै, every month.

मास (2), मासु, flesh.

माहाराज (*F.* 32), a great king, a Mahárájá.

मिआँ, a Muhammadan title.

मिजाव, *v. a.* to press, squeeze.

मिझाव, *v. a.* to put out, extinguish (a light).

मिझाएब, extinguishing.

मिठ (*fem.* मिठि), मीठ, *adj.* sweet.

मित, *adj.* measured, under restraint, (*F.* 7) चित मित राख, to keep in one's proper senses; *this is probably incorrect for* चित मित, *in which* मित *would mean 'friendly,' the whole meaning* 'Chitrá did not keep his mind well-disposed.'

मिन, a fish, *poetical for* मीन *q. v.*

मिथिला, the country comprised between the Himálaya mountains on the north, the Ganges on the south, the Gaṇḍak river on the west, and the Kośí river on the east; मिथिलापति, मिथिलेस, the Lord of Mithilá, the present Mahárájá Bahádúr of Darbhangá.

मिनती, reverence, prayer.

मिल, मील *v. n* (*the following forms are noted;* 3, *Simp. Pres.* मिलै, मिलय; 3, *Fut.* मिलत, मिलताह, मिलतथि; 3, *Retro. Cond.* (*F.* 4) मिलते *for* मिलतै; *Past. Part.* मिलल: to unite; to meet, be found by, मिलत मुरारि, *lit.* (by you) Murári will be found, *i. e.*, you will find Murári: to find (*rare*): to yield to caresses, (*Vid.* XXX, 3), नेहि न मिलय, union cannot take place.

मिलन, मिलब, union, caresses.

मिलाव, *v. a.* to cause to meet, to join: to add, (*Vid.* XVII, 4) add the number of directions, 10, to the number of the Vedas, 4, and add to them half the number of the faces of Brahmá ($\frac{4}{2} = 2$); *see* **दौस**.

मिलाएब, joining.

मिलाप, union, confederacy; *Prov.* **गाय गोआरेँ मिलाप, ठेङने पानि दुहाव**, the cow and the milkman are confederates,—with (-out the pail leaving) his knee, she lets him milk water into it.

मिलित, मिलु (*Vid.* LXXII, 1), *adj.* tied, joined.

मिसी, black dye: collyrium; *cf.* **मसी**.

मीड़, *v. a.* to grind, knead, shampoo; *cf.* **माड**.

मीड़ब, grinding.

मीन, a fish; *in Vid.* XXIX, 10, *the girl's eye swimming in tears is compared to a fish swimming in water, and the struggles of the fish when hooked, to the rolling of her eye:* the fish sign of the Zodiac, *which is represented by any word commencing with* **प**, *hence* (*Vid.* LIX, 4.) = **पाद**, a foot, *cf.* **मिन्ह**.

मील, (*Sal.* XIII) *v. a.* = **मिल**, *q. v.*

मुइल, *see* **मर**.

मुँड़, मुड़ी, the mouth (*F.* 6, *the word should be* **मुँड़** *for the sake of metre*).

मुँह, the face.

मुकता, a pearl.

मुख, (*old abl.* **मुखहुँ**), the face: (*Vid.* XVII, 4) *Brahmá has four faces, see* **बिधि, दौस**, *and* **मिलाव** the mouth, *or even* the lips (*Vid.* XXXV, 5): *at end of an adjectival compound takes a fem.* **मुखि**, *e. g. Vid.* VII, 7.

मुखसुधि, that which cleanses the mouth, betel-nut; *Prov.* **मुखसुधि न प्रकार, तनिका अड़िआतक बड़ चमतकार**, he can't afford to give his guest even a piece of betel, and yet he escorts him out of the house with as great pomp as if he had been actually entertaining him.

मुखिआ, मख्य, a leader, headman.

मुगदर, मुंगर, a club.

मुगध, मुग्ध, *adj.* passionately in love.

मुंगर = **मुगदर**, *q. v.*

मुड़ाव, *and* **मुड़ाए दे**, to shave, to shave off.

मुड़ी the head; *see* **मुँड़**.

मुत, *v. n.* to urine.

मुतब, urining.

मुतना, one who urines much.

मुतवास, a desire to make water.

मुदित, joyful, filled with joy.

मुद्दै, मुद्दै, (مدعی) an enemy, *very common in this sense.*

मुद्दैगिरी, enmity.

मुनल, *adj.* closed, shut up; *more properly* **मूनल**, *see* **मून**.

मुनहर, *adj.* silent, without sound.

मुनि, मूनि, a saint (*old Gen. Plur. Vid.* I, 2, & XXIII, 4, **मुनिङ्क**).

मुरगा, (*Fem.* **मुरगी**), (مرغ), a fowl; *Prov.* **एकै सेर मुरगी नौ सेर मसाला**, (a man who puts) nine *seers* of spices to one *seer* of fowl.

मुरछा, *v. n.* to faint.

मुरछाएब, fainting.

मूरत, मुरति, an image; idol.
मुरदा, (مرده) a corpse: the dead.
मुरारि, मुरारी, a name of Kṛishṇ.
मुरुख, a fool; *Prov.* मुरुखक लाठी माँझ कपार, a fool's stick hits you on the head: *i. e.*, only fools use weapons; *cf.* मूर्ख.
मुसक, *v. n.* to smile.
मुस्कान, मुसकी, a smile.
मुसरी, a mouse; *see* मूस.
मुसहरु, a wild man, a man of the forest: name of a low caste.
मुसा, *see* मूस.
मुसुक बान्ह, to tie a person's elbows behind his back.
मुह, मुँह, the face.
मूड़, मुँड़, मुड़ी, the head.
मून, *v. a.* to shut up, close: *Past Part.* मूनल *or* मुनल (*Vid.* XXX, 5), shut, closed.
मूनब, a closing.
मूनि = मुनि, *q. v.*
मूर, a root: principal (of a loan).
मूर्ख, a fool; *cf.* मुरुख.
मूर्खपन, foolishness, clownishness.
मूस, मूसा, मुसा, a mouse: *nursery nonsense-rhyme,* खसाक धोकड़ी मुसाक कान, भरि भरि धोकड़ी पवन कैँ आन; सँभर धोकड़ी गेल पुनु फाटि, दस दिस तखन पवन गेल पाटि, a coarse canvas bag, and a mouse's ear; fill the bag with wind and bring it here: therefore (*or perhaps* being filled therewith) the bag burst, and the wind spread in all directions: *this rhyme is also sung by grown-up people to bring a breeze, and forms part of a curious alphabetical rhyme called the* बाताकाम, *or* "Incantation of Wind," *which is of much popularity in Mithilá.*
मूसर, a pestle for beating grain in an ऊखर, *or* mortar.
मृगमद, musk.
मेँ (1), *Pro*, 1*st pers.; only used in poetry and sometimes by Muhammadans; the following forms have been noted; nom.* मेँ; *abl.* मोहि, मोही (*lengthened for metre Vid.* LXXVIII, 5), मोरा; *gen.* मोर; *the form* मोरा *is also found, but only as an oblique genitive, or (twice, Vid.* LV, 6, *and* LXIII, 2) *with the final vowel lengthened for the sake of metre; from this oblique gen. should be distinguished the general abl. form used as a dative of possession, e. g.* नहिँ मोरा टका अछि, (*Vid.* LXXIX, 13). to me there is not money, I have no money; मोर *has a rare fem.* मोरि; मोरि *only occurs once in Vid.* XXXI, 1, *but it is there certainly masc., the fem. form being used for rhyme (cf.* चमरि, LXIII, 3): *the quantity of the* ओ *in* मोर *is usually short; in Vid. it is twenty-five times short and only four times* (XXXII, 3, XXXV, 3, LXII, 3, LXV, 1) *long;* मोरा *has always both syllables long except in the loose metre of* LXXIX, 13, *where both are short; the* ओ *in* मोहि *is always short in Vid.; in the one place*

where मोर्ही *occurs, both syllables are long:* हम *(q. v.) the modern prose form of the pronoun is really a plural of* मैं: I.

मैं (2), *the sign of the loc.* in; *see* मों.

मट, मेट (1), (*English*), a mate, captain of a gang.

मेघ, a cloud.

मेजर, (*English*), a Major.

मेट, (2) *v. n.* to be rubbed out, *or* off, to disappear, *also* मेट जा, *and* मेटल जा.

मेटब, a being rubbed out.

मेटाब, *or* मेटाए दे, *v. a.* to rub out, expunge.

मेथिलापूर, the city of Mithilá.

मेथुरा, the city of Mathurá.

मेदनि, मेदनी, the earth: the ground. a kind of plant eaten with gánjá.

मेरु, mount Meru, *the abode of the gods.*

मेलि, union, *see* मिल.

मेह, मेहा, a cloud. the central upright pole of a threshing-floor.

मेहर, मेहरारु, a woman, a wife.

मैथिल, *adj.* of *or* belonging to Mithilá.

मैना, (*English*), miner (*in* Sappers and Miners).

मैरन, the cord which ties the *pálo or* yoke of a plough to the *chaukí.*

मैल, *adj.* dirty.

मों, मैं *sign of loc.*, in; *see* मैं (2).

मोंछ, a moustache.

मोंर, the turn *or* bend in a road *or* stream.

मोंरबाह, the driver of cattle in an oil-mill, who goes round with them.

मोंस, मोस, a mosquito, a gad-fly.

मोकामा, the town of Mokámá in the Patna district.

मोख, मोखा, a pad *or* buffer tied along the two door-posts of a person's house, and made of straw, against which the two edges of the *ṭáṭí* door can rest.

मोगल (مغل), a Mughal.

मोटाई, fatness.

मोति, मोती, a pearl.

मोतिहार, a pearl necklace.

मोतीराम, name of a brother of Salhes.

मोदवती, the wife of Rághab Sĩh (?): *her name occurs only in two of Bidyápati's poems, Nos.* 75 *and* 76.

मोमिन, a Muhammadan weaver.

मोर (1), *see* मैं (1).

मोर (2), a peacock.

मोरंग, the territory between north Tirhut, and the Himálaya mountains, now in possession of Nepál.

मोरा, मोरि, *see* मैं (1).

मोस, a mosquito, = मोंस.

मोसाफिर, (مسافر), a traveller.

मोसि, ink.

मोहन, a name of Kṛishṇ.

मोहर, (مهر), a seal.

मोहरिर (محرر), a writer, a *muharrir.*

मोहि, *see* मैं (1).

मौं=मों, मैं (2), *q. v.*

मौसी, a mother's sister; *Prov.* चिन्ह नहिं जान, मौसी मौसी करह, I am not even acquainted with you, and you call me "Aunt, aunt"

मौगत, death.

मौगी, a woman.

मौन, silence: मौन धय साध, to bear a thing in silence.

मिगिसिरा, name of the fifth Nakshatra, or lunar mansion.

य

NOTE. *Many words occurring in the Chrestomathy and beginning with* **य**, *will be found in this Vocabulary beginning with* **ज**, *like which an initial* **य** *is almost always pronounced.*

यजमान, *see* **जजमान**.

यतन, *see* **जतन**.

यदि, *see* **जदि**.

यदुकुल, the family of Yadu, *to which Krishṇ belonged who is hence called* **यदुकुल सुंदर**, the beauty of the house of Yadu, **यदुनाथ**, the lord of Yadu, **यदुबाल**, the child of Yadu, *and other names.*

यश, *see* **जस**.

यह, *for* **ई**, this, *also particle of affirmation*, yes.

युग, *see* **जुग**.

युगल, *see* **जुगल**.

युब, (*fem.* **युबति**) *adj* young, youthful.

योग, *see* **जोग**.

योगमंत, *see* **जोगमंत**.

योग्य, *see* **जोग**.

योजन, *see* **जोजन**.

र

रइनि, night.

रँड़पन, the state of a widow, widowhood.

रखलन्हि, **रखितहुँ**, *&c.*, *see* **राख**, (2).

रखवारे, guard, watch.

रखाव = **राख** (2), *q. v.*

रगड़, *v. a.* to rub.

रगड़ब, rubbing.

रघुपति, a name of Rám.

रंग (1), (*or* **रंगे** *for metre*), colour, hue, **रंग रंग**, **रंग बिरंग**, of varied hue: beauty: delight, pleasure, **रंग कर**, to indulge in pleasure: a melody.

रंग (2), *v. a.* to paint.

रंगब, colour.

रंगाव, *v. a.* to get painted, **नाक रंगाव**, to have one's nose painted, *see* **नाक**.

रगाएब, a getting painted.

रच, *v. a.* to make, construct: adorn.

रचब, a making.

रछा (*F.* 13), *incorrect for* **रच्छा**, protection, *which is required both by sense and metre.*

रज, dust: menstrual excretion, *see* **बीज**

रजनी, the night, **रजनीकर**, the moon.

रजपूत, a Rájpút.

रट, *v. n.* to wander, to go.

रटब, wandering.

रटना, the act of wandering; **रटना रटौलन्हि**, he has caused to wander.

रटाव, *v. a.* (3 *Past.* **रटौलन्हि**) to cause to wander.

रड़पन, actions of a Ráṛ *or* Súdra, meanness.

रतन, a jewel.

रतल, *adj.* beloved.

रति, amorous sport, dalliance: name of the wife of Kám Dêb: the pleasures of love personified, sexual pleasure.

रतौँन्ही, *adj.* moonblind, a myope, *Prov.* **जोग करै तँ रतौँन्ही आब**, when

a man has to perform a penance (*a generous action*), he becomes a myope (*i e.*, lazy).

रती, a grain, a speck, a small portion.

रथ, a chariot.

रद, a tooth.

रदकद, verbal quarrelling.

रन, battle, the field of battle.

रब, *v. a.* to sound.

रबत, *adj.* tinkling, sounding.

रबि, the sun.

रबी, the spring-crops, **रबीराये**, spring-mustard.

रभस (1), passion, vehemence: sexual pleasure: passionate caresses.

रभस (2), *v. a.* to be passionate to smile.

रभसब, passion.

रम, *v. a.* to enjoy.

रमणि, **रमनि**, a pleasing, *or* beautiful damsel.

रमब, enjoyment.

रमाना (روانه), sending, despatch.

रस, juice, nectar, honey: flavour, essence: love: enjoyment, pleasures of love: relish.

रसमंत, *adj.* full of love.

रसमय, *adj.* full of juice, sweet.

रसिश्रा, a gallant, a lover.

रसिक, *adj.* ingenious, clever · appreciating.

रह, *v. n. the following forms have been noted; 3 Simp. Pres.* **रह**, **रहय**, **रहे**, **रहू**; *2 Imperat.* **रहू**, **रहैन्हि**; 3 **रहथु**; *3 Fut.* **रहत**; *3 Periphrast Pres.* **रहइछि**, **रहैश्रछि**; *Past Part.* **रहल**; *1 Past*, **रहलऊँ**; *3 masc.* **रहल**, **रहलै**, **रहलाह** : *fem.* [illegible] *and* [illegible], to remain:

abide: be: become: *the simple present is used as an auxiliary of the Imperfect tense of other verbs, see Grammar.*

रहट, the wheel fixed at the top of a well.

रहाज, one who has dwelt long in a place, an old inhabitant.

राँड़, **राँड़ि**, **रारिण**, a widow, *Prov.* **राँड़क श्रसघे जौबक अंजाल**, the fine airs of a widow are the troubles of her heart, *an allusion to the wretched condition of widows in India.*

राख (1), ashes.

राख (2), *and* **रखाव**, *v. a.* (*the following forms are noted; 3 Simp. Pres.* **राख**, **राखथि**, **राखहिँ** (*F.* 73); *2 Imperat.* **राखह**, **राखौ**, **राखु**, **राखू**; *1 Fut.* **राखब** (*also in Letter as 2 Imperat.*); *1 Retro. Cond.* **रखितऊँ**; *1 Past.* **रखलऊँ**, **राखल**; 3 **रखलन्हि**, **राखल**; *Indecl. Part.* **राखि**, *and* **रखाए**): to place, to lay: to place one's affections: to put by, collect: keep, retain, have: to agree to: (*Vid.* III, 6)? to perform, **श्रनुरोध राख**, to comply with requests, *which is the pandits' explanation; I would, however, translate*, lay (the burden of performing) great obligations upon the great: **रखाए ले**, to arrange, (hair, dress, &c.)

राखस, a demon, a goblin, a Rákshas.

राग, **रागि**, colour, tint; **रागि कर**, to colour, paint.

राघब, *and* **राघब सिँह**, name of a king of Mithilá contemporary with Bidyápati, *his name occurs in Vid.* [illegible]

राज (1), a kingdom: a king.

राज (2), *v. n.* to shine.

राज कुमार, (*fem.* कुमारि), a prince.

राजा, a king.

राजित, *adj.* shining, splendid.

राड़, a low-caste man, a S'údra, *Prov.* चाड़ राड़ बऊ चेरी, नित्य लैंड़ी फेरी, cattle, S'údras, wives, and maid-servants, always want the cudgel; राड़ जबी छबो मास ने भेंट, a low-caste labourer (goes away) to make water, and you won't see him again for six months: *i. e. they are always making excuses to get away from their work:* ब्राह्मनक गाम मैं राड़ पजिआड़, can a S'údra be a genealogist in a village of Bráhmaṇs?

राड़ी, a kind of thatching grass.

राणि, a widow, = राँड़ि *q. v.*

राति, (*gen.* रातुक, *Sal.* XXI), night, अन्हरिआ राति, a moonless night, इंजोरिआ राति, a moonlit night, राति बिराति, throughout the whole night, रातुक चललँ, by a journey of the night, by a night journey. (*Sal.* I), *on the sixth night after birth a child's fate is found by astrology.*

राधा, name of Kṛishṇ's favourite cowherdess, the daughter of Vṛishabhánu: राधाकृष्ण, Rádhá and Kṛishṇ.

रानी, a queen.

राव, voice, sound.

रावण, the celebrated king of Lanká (Ceylon). The enemy of, and conquered by Rám.

राम, the celebrated hero of the Rámáyan: his name, *frequently recited by devotees; Prov.* मुख मे राम, बगल मैं छूरा, "Rám" in his mouth, and a dagger under his arm; राम करै, घर गोइँड़ा बहै, चूल्हि आगरि सोभा रहै, although he utters "Rám, Rám," he sticks in front of his kitchen fire, and has his plough going in the neighbouring fields, *i. e.,* he is only a sham devotee; रामराम कहे से धक्का पावे, गाँड़ि घुमावे स टका पावे, he who says "Rám, Rám" gets pushed away, while a dancing-girl who wriggles her person gets money.

रामा, a beautiful woman, a beloved one, a wife: (*Vid.* XVII, 2), *the wife of* Vishṇu, *who took the form of* Kṛishṇ, *was* Lakshmí; *her father was the* Ocean, *from whence she rose when it was churned by the gods; the son of the* Ocean *was* Som, *the* Moon.

राय, a king: an honorific title.

रावँ = राव, *q. v.*

रास, (*or* रासे *for metre*) a heap, a quantity.

राह, (راه), a road.

राहठ = रहठ, *q. v.*

राहड़ि, a coarse kind of pulse.

राही, a beautiful woman.

राहु, the demon of eclipse, *so called: he is supposed to endeavour to swallow the moon.*

रिच्छ, a bear.

रितु, रीतु, a season, *there are according to the Hindus six seasons, hence* रितु *stands for* six, *see* भवन.

रिन, debt.

रिपु, an enemy, a foe; (*Vid.* XVIII,

5), *the enemy of he goats is* Debí, *to whom they are sacrificed;* (*Vid.* XXII, 2), S'iv's enemy was the god of love, Káın Deb: (*Vid.* XVIII, 7), *the enemy of the pearl (who eats it) is the swan* **हंस**, *which also means the sun, whose daughter is the river* Jamuná.

रिसिआ, *v. n.* to become enraged; *F.* 46, **रिसिआओल**, *incorrect for* **॰आएल**

रिसिआएब, rage.

रीति, रीती, established usage: fashion, manner, custom: love.

रीतु = रितु, *q. v.*

रीन, debt.

रुख (1), *adj* dry.

रुख (2), (رخ) face, direction.

रुखान, a chisel.

रुचि, beauty, brilliancy.

रुद्राछ, a kind of rosary affected by worshippers of S'iv: *Prov.* **बापक गरा मुंगरी, पूतक गरा रुद्राछ**, the father has a club on his neck, and the son a rosary, *i. e*, the father is a scoundrel, and the son [a devotee.

रुप = रूप, *q. v.*

रुपैआ, a rupee.

रुस, *and* **रुसि रह**, *v. n.* to be angry, **रुसलि रह**, to continue angry.

रुसब, anger.

रूआ, a quarter of an áná, one pice.

रूप, (*loc.* **रूपे** *Vid.* XVI, 13), form: beauty: silver.

रूप नारायण, said by some to be a son of Sibáy *or* S'ib Sīh, and by others, to be the same as that person: *but see introduction to the songs of Bidyápati.*

रूस, *v. n.* = **रुस**, *q. v.*

रे, *interjection*, Fie! O! (*in contempt or disgust*): *also a pleonastic word in poetry, for filling up the metre.*

रेआआन, (رعايا), *plur.* 'raiyats, tenants.

रेख, रेखा, रेहा, a line.

रेखा गणित, geometry.

रेड़ दे, *v. a* to push aside.

रेल, (*English*), a railway.

रेहा = रेखा, *q. v.*

रैन, रैनि, night.

रो, *v. n.* to cry, to weep, *Indecl. Part.* **रोय**: *this word is principally used by Muhammadans. The more usual word is* **कान**.

रोएब, weeping.

रोक, *v. a.* to stop, impede.

रोकब stopping.

रोख (1), anger: *adj.* angry.

रोख (2), *v. n.* to be angry.

रोखब, anger.

रोगाएल, रोगी, *adj* sick.

रोज, (روز), a day's earnings: earnings, wages.

रोड़ी, a red powder used for painting the forehead.

रोदना, weeping; **रो॰ पसार**, to spread abroad *or* scatter weeping, to lament.

रोप, *v. a.* to plant, transplant.

रोपब, planting.

रोपनी, transplanting of dhán.

रोमावलि, the line of hair near a woman's navel.

रोय, *see* **रो**.

रोष = रोख, (1 & 2), *q. v.*

रोस, *or* **रासे** *for metre*, anger.

रोहिनि, the fourth Nakshatra, *or* lunar asterism.

रोह्रु, a large kind of fish: *Prov.* **टेगरि पोठी रोह्रु धराव**, the little *ṭegarai* and *poṭhí* fishes are used as bait for, and get the *Rohu* caught, *i. e.*, zamíndárs suffer when their servants fight.

रौदि, रौदी, drought.

ल

लएक, *see* **ले**.

लओड़ा, the penis.

लकँ, *see* **ले**.

लकड़ी, a stick, wood.

लकीर, (لکیر), a line.

लख (1), a hundred thousand = **लाख**, *q. v.*

लख (2), *v. a.* to see, watch, gaze at.

लखिमा देइ, name of one of the queens of Śib Śih.

लछमीश्वर सिंह, name of the present Maharájá of Darbhangá.

लग, *or* **लग कँ**, *prep.* near; **लगलग**, along with.

लगइछि, &c., *see* **लाग**.

लगरपन, inquisitiveness, pertinacity (*in a bad sense*).

लगले, *adv. properly loc. of* **लागल**, *verb. noun of* **लाग**, immediately: **लगले थोड़बे दूर**, very near.

लगाव, *v. a.* to apply, **लगाए दे**, to apply to some one else, **लगाए ल**, to apply to one's own body, **आगि लगाव**, to set fire to: to plant: **लगाए दे**, to close (a door, &c.).

लगाएब, applying.

लगार, *adj.* inquisitive, pertinacious.

लगारी, inquisitiveness, &c.

लगि, *prep.* up to.

लगेनी, anything attached: a mark.

लगैअछि, &c., *see* **लाग**.

लग्गति, assessment.

लघी, urine: the act of making water. *Prov.* **राड़ लघी, छओ मास नै भेट**, a low caste man leaves his work to make water, and you won't see him again for six months.

लंगट, naked, a blackguard, *see* **नंगटा**.

लंगटपन, blackguardism.

लक्ष, a hundred thousand = **लाख**.

लक्ष्मि, the goddess Lakshmí.

लजा (1), shame, modesty.

लजा (2), *or* **लजाए रह**, *v. n.* to be ashamed, **लजाएल**, modest, *Prov.* (*of one who has been boasting of his power to raise heavy weights, and has failed*) **अब लजैलऊँ, अलगा देह**, now I am ashamed, help me to lift my own body.

लजाएब, modesty.

लज्जित, *adj.* ashamed.

लटपट, struggling: halting in speech.

लठिदाह, a wielder of cudgels.

लड़, *v. n.* to fight.

लड़ने (*Sal.* XX) *for* **लड़ले**, *loc. sing. of* **लड़ल**, *verb. noun of* **लड़**, to fight; in fighting.

लड़ब, fighting.

लड़का, लड़िका, a boy: a son.

लड़ाइ, a fight, a battle.

लड़ाक, *adj.* quarrelsome.

लड़कपन, childhood.

लता, लती, a creeping plant.

लपक, *v. a.* to snatch, grab at.

लपट, *v. n.* to cling, to stick.

लपटब, clinging.

लपटाव, *v. a.* to wrap up: cover.

लपटाएब, covering.

लबर लबर, prating; *Prov.* **हर नहिँ फार, लबर लबर कर**, you've neither plough nor ploughshare, and are prating about them, *i. e.*, giving an unasked opinion.

लंभन, *see* **संभालंभन**.

लय, *see* **ले**.

ललका, (*fem.* **ललकी**), *adj.* red: dark brown, **ललकी लाठी**, a stick oiled to a dark brown colour, and hence made strong and elastic.

ललकार, *or* **ललकारि दे**, *v. a.* to hasten, urge, incite.

ललकारब, incitement.

ललित, *adj.* sportive, wanton: charming, lovely.

ललिमा, redness.

ललौन, *or* **ललौन्ह**, *adj.* reddish.

लग्गनी, a kind of bracelet.

लसकर, (لشکر), an army.

लसत, *adj.* shining, lovely.

लस्सा, gum.

लहर, *v. a.* to set on fire, kindle.

लहराब, kindling.

ला (1), **लाइ**, *prep.* for, *see* **ला** (2).

ला, *or* **ले आ**, **लिआ**, *v. n.*, *the following forms are noted;* 2, *Simp. Pres.* **लाविअ**, 3, **लावय**; 1, *Fut.* **लाएब**; 2, **लाएब**, **लेबे**, **ले आवह**, **लेबह**; 1, *Past* **लेलऊँ**; 2, **लेलाह**; 3, **लाएल**, **लेल**; *Past Part.* **लाएल**, *Indecl. Part.* **ला**, **लाइ** *and* **लिआय**; *in the modern language it is not considered correct to use this word,* **आन** *being always substituted:* to bring, *lit.* having taken to come, *hence it is a verb neuter:* to take: to rally (an army). *Indecl. Part. used as preposition*, for.

लाएब, a bringing.

लाँगड़, a tail.

लाख, *or* **लाखे**, *for metre*, a hundred thousand; **लाख दर लाख**, hundreds of thousands; **लाखन**, *indef. plur.* lákhs.

लाग, *v. n* (*the following forms are noted;* 3, *Simp. Pres.* **लागे**, **लागु**, **लागि**, **लाग**; 3, *Fut.* **लागत**; 3, *Periphrast. Pres.* **लगैछथि**, **लगइछि**; 3, *Past* **लागल**, **लगलथीन्हि**; *fem.* **लागलि**, **लगलन्हि**, **लगलौह**; *Indecl. Part.* **लागी**, **लागि**): to adhere, stick, cling to, be attached **बध लागत काही**, to whom will murder be attached? *i. e.*, who will be blamed for it: to seize (a person) *as fear*, &c.: to be felt: to seem, appear, be manifest: to be (*with an adjective, e. g* **परहित लाग**, to be of use to others); to bear relationship, **के लागु तोहार**, what relationship is he to you?: to strike, *or* (*of a thorn*) to prick: *in the past tenses only*, to begin, *used with the 3rd obl. form of the verbal noun* (*see gram.* §§ 189, 194) *of another verb*, *e. g.* **करे लागल**, he began to do: **कहै लागल**, he began to say; **काटे लागल**, he began to cut; **कानै लागल**, he began to cry; **गावे** (*not* **गबे**) **लागल**, he began to sing; **झखे** (*see* **झाँख**) **लागल**, he began to hang his head; **पूछै लागल**, he began to ask; **सुमिरे लागल**, he began to remember: *the Indecl. Part. is used adverbially in the senses of* (1) for, for the sake of, (2) till.

लागब, adherence.

लागि, लागी, *see* **लाग**.

लागि (2), enmity.

लाज, लाजा, (*or for metre* **लाजे**), shame: modesty, bashfulness: *Prov.* (*of an inhospitable man who is surprised by the sudden arrival of a guest*), **अबइत ऐलाह, जाइत रोइकैन्हि लाजा**, he happened to be here, and feels ashamed to go away.

लाट, (*English*), a Lord.

लाठी, a stick, a club, a cudgel.

लाड़नि, a stick for stirring grain while it is being parched, *see* **लावा**.

लात, a kick; a trick.

लाथ (*instr.* **लाथेँ**), an excuse, apology.

लाद, *v. a.* to load.

लादब, loading.

लाधा, the cord by which the *pálo or* yoke is tied to the body of the plough.

लार, straw cut in the field, and not broken or trampled upon at the threshing floor, *cf.* **पाआर**.

लाल, *adj.* red: beautiful, lovely.

लालिमा, redness.

लाली, *adj.* red.

लावय, लाविये, *see* **ला** (2).

लावा, parched grain, *see* **लाड़नि**.

लिअ, *see* **ले**.

लिआ, *v. n.* = **ला**, *q. v.*

लिख, लीख, *or* **लिखि दे**, *v. a.* (*forms noted*; 1 *Fut.* **लिखब**; *Past Part.* **लिखल**, (*fem.* **लिखलि**); 3 *Past* **लिखलन्हि**; *Indecl. Part.* **लिख, लिखि, लीखि**): to write: draw, paint: *Past Part.* written in the book of fate (*Vid.* LXXIX, 8), pictured, painted: **लिखि सक**, to be able to write.

लिखब, writing.

लिखाव, *v. a.* (*forms noted, Past Part.* **लिखाओल**, *Indecl. Part.* **लिखाए**): to cause to write: to get written: **लिखाए दे**, to cause another to write: **लिखाए ले**, to get a thing written for oneself.

लिखाएब, a causing to write.

लिखित, *adj* written.

लिद, the globular dung of a horse, mule, &c.

लिधुर, blood.

लिलाट, the forehead.

लीख, *see* **लिख**.

लीन, *adj.* covered, hidden: emaciated: close to, close by, connected with; *hence* attentive to, *with Loc. e. g.*, **पढ़बा मे लीन रहैछथि**, he is an attentive student.

लीला, play, sport.

लुक झुक कर, to be on the point of setting, *used of the sun, see* **गोसाँइ**.

लुकाव, *v. a.* to conceal, hide.

लुकाएब, concealing.

लुचपन, dissolute living.

लुचा *adj* dissolute.

लुट, लुटाव, *v. a.* to rob.

लुबध *v. a.* to desire: *Past Part.* **लुबुधल**, greedy, covetous, desirous of.

लुन्ह, *adj* one-armed.

लूँड़ी, a bundle.

लूट, लूटि, pillage.

लूरि, skill: wisdom.

ले, *v. a. irregular*, (*the following forms have been noted;* 1 *Simp. pres.* **लोँ**; 3 **लेथि**: 2 *Imperat.* **लिअ, ले**: 1 *Fut.* **लेब, लेबइ**; 2 **लेबेँ**:

2 *Past* लेल; 3 लेल (*fem.* लेलि), लेलक, लेलन्हि: 3 *Plup fem.* लेने (*for* लेलें) छलि: *Pres. Part.* लैत; *Past Part.* लेल (*fem.* लेलि): *Indecl. Part.* ल, लकँ, लएक (*for* लए कँ), लै, लय, लेने (*Sal.* X): *for other forms, see* दे, *the conjugation of which is exactly parallel to that of* ले): to take: bear, carry: लै आ, ला, *and* लिआ, having taken to come, to bring, *see* ला: लै जा, लय जा, ल जा, लेल जा, *and* लेनें जा, having taken to go, to take away, *of these* लेनें जा *or* लेलें जा *is considered the correct form, see Gram.* § 197: *Indecl. Part.* लय *or* लै *used adverbially meaning* (1) for, (2) from, with, *as sign of instrumental or ablative, instead of* सँ: *F.* 71 *has the Hindí* लिए *for* लेलक.

लेख (1), *v. a.* to count: to write: लेखल, that which is written, a story, tale: *Prov.* ऊँच चढ़ि कँ देखल, घर घर एकैं लेखल, I mounted a high place, and saw the same tale in every house, *i. e. rich and poor have the same sorrows and misfortunes.*

लेख (2), account: consideration, idea: *Instr.* लेख, *used as a preposition* for the purpose of.

लेखब, counting.

लेन देन, receiving and giving: dealing.

लेनें, लेनें छल, लेनें जा, *&c*, *see* ले.

लेप, *v. a.* to besmear, anoint.

लेपब, anointing.

लेब (1), *see* ले.

लेब, *obl.* लैबा, the act of taking: *the Sanskrit* ग्रहीतव्य *is translated* लेबाक जोग.

लेबैं, लेल, लेलि, &c., *see* ले.

लेहू, blood.

लै, *prep* for, for the sake of: with, *see* ले.

लै जा, *see* ले.

लैबह, लैबै, लैलऊँ, लैलाह, *see* ला.

लोक, people: world: इंद्र लोक, the world of Indra, heaven.

लोकहिनी, a maid-servant; *Prov.* लोकहिनीक पाएर जतनें, ससुरा बास, if one has one's feet shampooed by a maid-servant, it is as good as living in one's father-in-law's house: *a man is always well treated in a father-in-law's house hence a jail is called in slang* ससुरारि.

लोकनि, people, *sign of the plural; see gram.*

लोग, a person; people.

लोचन, an eye; लोचन फेर, to throw a glance; लोचन लीला, play of the eyes.

लोट, लोटा, *v. n.* to roll, wallow.

लोटब, rolling.

लोटा, *v. n.* = लोट, *q. v.*

लोटिआ, a small metal pot.

लोभ, desire, envy.

लोभाव, *v. a.* to charm, enchant.

लोभाएब, enchantment.

लोभित, *adj.* desirous; allured, tantalized.

लोर, (*or* नोर *for metre*) a tear, tears.

लोह, लोहा, iron; *the second form is not much used, and is said to be borrowed from Hindí; Prov.* लोहें लोह धराबी, you attract iron by

iron ; *i. e.*, birds of a feather flock together.

लौकिक, *adj.* belonging to the world; **लौकिक वंश** a reputable family.

लौट, *v. n.* to go back, return.

लौटब, returning.

लौड़ी, a pestle for pounding curry; a cudgel; **लौड़ी फेर**, to wield a cudgel, *see* **राड़**.

व

NOTE, *words beginning in Sanskrit with* **व**, *will be found in this vocabulary beginning with* **ब**, *like which an initial* **व** *is always pronounced, except in the few following exceptions.*

वा के, *(Harkh.* XVI, 7), *Braj for* **ओकरा कें**, *dat. non-hon of* **ओ**.

वाह (1), *a termination, equivalent in meaning to the Hindí* **वाला**, *signifying* the agent; *before which a word is lightened in pronunciation under gram* § 5 *add.*; *e. g.*, **लठिवाह**, a wielder of cudgels, *from* **लाठी**, a cudgel.

वाह (2), *interj.* excellent! *Prov.* (*on the proverbial foolish Míyã'*) **मौञाँक दाढ़ी वाह वाह मैं गेल**. the Míyã's beard went to the tune of "excellent!" *i e.*, the people stroked it admiringly, and as they did so pulled it out hair by hair; *i. e.*, you can do anything by flattery.

वैह (*Sal.* XVII) = **ओ** (2), *q. v.*

श

NOTE, *this letter is of comparatively rare occurrence in Maithilí, being generally supplanted by* **स**, *under which letter will be found many words commencing in Sanskrit with* **श**.

शंकर, the god S'iv; (*Vid.* XXII, 2), *the enemy of* S'iv *was* Kám Dev, the god of love.

शत, *adj. num.* a hundred.

शम्भु, **सँभु**, the god S'iv; a phallic emblem, *or linga sacred to him, in Vid.* XXXVII, 2, *compared to a girl's bosom, cf.* **सरोवह**.

शयन, sleep: a bed.

शरण, protection, refuge.

शरीर, the body.

शशि, the moon: **शशि मुख** (*fem.* ०मुखि), moon-faced.

शारद, *adj.* autumnal.

शिव, *or* **शिवै सिंह**, *or* **सीवै सिंह**, *&c.* name of a king in Mithilá, who reigned at Sugauná, the patron of Bidyápati: **सिंह** *is frequently incorrectly spelt* **सिंह**.

शिर, the head.

शिशिर, the cold season, winter.

शीतल, *adj.* cool.

शील, gentleness.

शुगवा, **सुगवा**, a parrot.

शुभ, *adj.* fortunate, propitious; **शुभ कर**, to consider anything propitious.

शूँड़, the trunk of an elephant.

शेखर, a head; a chief.

शेष (*or* **शेषे** *for metre.*), the remainder: *adv.* in the end, finally.

शैशव, childhood.

शोख = शोष, *q. v.*

शोभ, *v. n.* (3 *Simp. Pres. in Vid.* LXXII, 1, **शोभए**), to shine, be beautiful.

शोभव, splendour.

शोष, शोख, *v. a.* to dry up, to cause to evaporate.

शोषव, a drying

श्यामल, स्यामल, *adj.* dark-coloured, dimmed.

श्रवण, the ear.

श्रमाएल, *adj.* fatigued.

श्री, a title of respect.

श्रीफल, the nut of the betel-palm, noted for its roundness, and hardness: the Bel fruit, which possesses similar character.

श्रुति, the ear.

स

सँ, सेँ, सोँ, सौँ, sign of the ablative case.

संशय, doubt, fear.

संसार, the world.

संस, संसै, = संशय, *q. v.*

सक, *v. n.* to can, to be able, *used with the Indecl. Part. of another verb; e. g.*, **भै सकै**, he can be, **लिखि सकलिह**, she could write, **हेरि सकलउँ**, I could watch.

सक, सकव, ability, power.

सकल, *adj.* all.

सकार, the letter **स**.

सकुच, *v. n.* to be pressed, squeezed.

सख, सखा, (*fem.* **सखि, सखी**, *old instr.* **सखिहिँ**), a friend: *in Vaishṇava poems, the companions of Rádhá or whoever for the nonce is represented as the heroine of the poem, are called her* Sakhis; **सखि**, *may often be translated as* bridesmaid, *and, conversely, in Vid.* XXX, 1, *the bride is called the* **सखि**, *or* friend of the bridesmaids: (*Vid.* XVI, 2), *the friend of* Kriṣhṇ *was* Arjun, *one of the heroes of the Mahábhárata.*

सखवन, a *Sál* forest.

सगड़, a small kind of cart.

सगड़ाड़, *adj.* noisy.

सगर, सगरे (*Ná* 3), *adj.* whole; entire.

सगुन, an omen, a sign.

सघन, *adj.* dense.

संकट, affliction, trouble.

संख, a shell.

संग, (*Loc* **संगे**) a companion, *Prov.* **संगक सूख बनारस जाथि**, one who is lucky in having a (rich) companion, will go to Banáras with him: company, society: the act of meeting, *or* attaining, **संगजात**, of the same caste: *prep. governing gen. or acc.*, with.

संगम, meeting, union.

सच, *adj.* true.

सचोटी, truthfulness.

सजनी, a friend.

सजमनि, a pumpkin.

सजेश्रा, a bed, a couch.

सज्जन, a good man.

संच, *v. a.* to store, collect.

संचव, collection.

संचय, संचै, a collection, *or* heap.

संचर (1), *v. n.* to go, move.

संचर (2), **संचरब**, motion.

संचित, *adj.* accumulated, pent up.

संझोत, an evening candle *or* taper, *Prov.* **घर सँ संझोत न, बाहर जक सन बाती**, at home he has not even a farthing dip, while abroad he has an illumination like a torch.

सटाब, *v. a.* (*Muhammadan* 3, *Past* **सटोलकै** *for* **सटौलकै**), to unite: to paste, to gum.

सटल, *adj.* close to, near.

सड़क, *or* **सण्डक**, a road.

सतत, *adv.* continually.

सटहा, a kind of bracelet.

सतबरती, *adj.* (*fem.*) chaste, faithful.

सतमाई, a step-mother; *Prov.* **सतमाईक कारन बाढ़ौ बाप**, a son will go so far as to blame even his father, when he has a step-mother.

सताइस, twenty-seven; (*Vid.* LXVII, 1), the twenty-seventh consonant, **र**.

सताल (*or* **सताले** *for metre*), *adj.* possessing lakes.

सतुआ, a kind of flour of Indian-corn and other grains.

सतुआइन, a festival in Baiśákh, when *satuá* is eaten: *Prov.* **जौक जाई, सतुआइन आई**, he went away in Phágun (the month when barley is eaten), and returned in Baiśákh: *i. e.*, he has been long absent.

सदर (صدر), *adj.* chief; special.

सदाय, *adv.* always.

सद, *adj.* gentle, calm, quiet.

सधान, the paying off of debts.

सन (1), (*fem.* **सनि**), *adj.* like.

सन (2), hemp.

सनकल, *adj.* harassed, agitated.

सनमख, *adj.* facing: in front, before.

सनसनाहटि, a humming in the ears.

सनाथ, one who has obtained all his desires.

सनेस, news, tidings, a message: a present sent to a person.

सनेह, **सिनेह**, affection, love.

संतति, a good, *or* virtuous man.

संताप, affliction.

संतोख, contentment.

संतोखी, contented.

संदेस, search: a message.

संदेह, **संदेहा**, suspicion, doubt.

सपज, *v. n.* to be accomplished.

सपजब, accomplishment.

सपत, an oath: (F. 6.) **सपतऊँ ले**, even for taking oaths, (enough) to swear by.

सपन, *and* **सपना**, a dream; **सपनऊँ**, in dreams.

सपना (2), *v. n.* to dream; *v. a.* to dream about.

सपनौरि, a mongoose.

सपुर्द, (سپرد), the act of making over.

सप्पा, a serpent.

सफर, (*English*) a Sapper, *see* **सैना**.

सफल, *adj.* bearing fruit, fruitful.

सब, *adj.* all. *Hindí for* **सभ**, *q. v.*

सबद, a sound: words: song.

सबहि, **सबहिँ**, **सबह**, **सबहुँ**, *adj.* all: every one

सबिलाख (*or* **॰लाखे** *for metre*, *Vid.* XXIII, 9) earnest desire, passion.

सभ, **सभै**, **सभटा**, *adj.* all; **सभ दिन**, every day; **सभ तँह सँ** from amongst all; **सभ ठाम**, every where; **सभ केओ** every one; **सभ खन**, always; **सभ जननिहार**, omniscient, a know-all: *a sign of the plural.*

समटा, all, the whole.

समनि *plur. of* **सम**, *used when the idea of plurality has to be emphasized; thus* **सम**, all *taken as a whole, but* **समनि**, all *taken severally*.

सम, *adj.* equal like, equal to.

समदओ, *Vid.* LXXVIII, 5, *obsolete form*, I pray, *for* **समदऊँ** *from root* **समद्**.

समधान (1), (*or* **समधाने** *for metre*), *adj.* attention: *subst.* appeasing, coaxing (a beloved out of a fit of pride, or sulks): the act of making ready, *or* drawing a bow.

समधान (2), *v. a.* to arrange, prepare: (*Vid.* XIV, 9), to stretch, *or* make ready (a bow).

समधी, a kind of relation; a father is *samdhí* to his son's wife's father, and *vice versâ*.

समय, **समै**, time, season.

समरथ, (*fem.* **समरथि**), *adj.* of the age of puberty.

समरथाई, the age of puberty.

समरूप, (*or* **समरूपे** *for metre*) resembling, of like beauty.

समस्त, *adj.* whole.

समा, *v. a.* to enter: to fit into, **आँचर तर न समाय**, it will not go beneath my cloth; my cloth will not contain it, (*Vid.* LXIX, 2).

समाएब, entering.

समाँग, (**साँग**), one's relations; the members of a household; *Prov.* **हजाम कें चूड़ा दही,समाँग कें भूजा**, a barber gets *chúrá* and curds, while a relation gets only parched grain.

समागम meeting; union.

समाज, association, company: a neighbour, one who lives by one, *e. g.*, a husband is not a **समाज** when he is away from home.

समाद्, news.

समान (*or* **समाने** *for metre*), *adj.* equal to, like.

समाप, *v. a.* to finish, conclude.

समापब, conclusion.

समार, *v. a.* to adorn: to ornament with, to place: to arrange (**समारि ले**, *Sal.* XVIII).

समारब, adornment.

समीर, the wind.

समुख, *adj.* face to face.

समुझाव, *v. a.* to explain, tell.

समुझाएब, explanation.

समुद्र, and **समुंद्र**, the sea.

समेल, **समैल**, a rope passing round the neck of a bullock, and attaching it to the *pálo or* yoke.

समै, **समैआ**, **समय**, time, season; a year.

संपत्ति, wealth.

संबाद्, news, tidings.

संभा, *see* **संभालंभन**.

संभार, *or* **संभारि ले**, *v. a.* to hold, grasp, catch hold of.

संभारब, a catching hold of.

संभालंभन, regard, respect, reverence. *In Ram.* 40, *the two halves of the word, are separated by the particle* **नैं**.

सयन, sleep; **सयन घर**, a sleeping apartment; **सयन सुताव**, to put to sleep.

सैयान, (*fem.* **सयानि**, *or for metre* **सयानी**), **सेआन**, *adj.* full grown: clever.

सर, an arrow.

सरकार, (سرکار) the Government.
सरग, सर्ग, heaven, *poetical loc.* सर्गहुँ; *Prov.* सरग सँ खसि, मुँगराक मारि, a fall from heaven is a cudgelling; = hit a man when he's down.
सरतौ, (شرطي), *adv.* certainly, surely, positively.
सरद्, the autumn season.
सरदार, (سردار), a leader, captain.
सरबच्छन, *adv.* always; continually.
सरबस, a person's whole wealth; property.
सरमाएल, (شرم), bashful, modest, ashamed.
सरल, *adj.* rotten; *Prov.* सरलो भुन्ना, तो रोहु दुन्ना, (*the Bhunná is a large and excellent fish*), even a rotten Bhunná is twice the size of a Rohu, *i. e.*, when a rich man becomes poor, he does not lose his importance.
सरस, *adj.* possessing juice; charming.
सरसिज, सरसीरुह, a lotus.
सरिसो, a kind of mustard.
सराप, a curse.
सरीर, (*or* सरीरे *for metre,*) the body.
सरूप, (*or for metre* सरूपे), *adj.* having the form *or* appearance of: possessing a form, *or* body.
सरोजौ, the wife of a wife's brother.
सरोबर, a tank.
सरोरुह, a lotus, *in Vid.* XXXVII, 2, *compared to the nipple of a woman's bosom; a lotus is placed on the top of the phallic emblem of Śiv, at the time of worship.*
सर्ग, सर्गहुँ, *see* सरग.
सलखी, maidservant of queen Hansábatí, queen of Bhím Sain.
सलगा, a kind of body cloth, of coarse material.
सलहेस, the chaukídár of king Bhím Sain, worshipped at the present day by Dosádhs.
सलाका, a line, a mark.
सलाम, (سلام), salutation.
सवा, one and a quarter; सवा हाथ, a cubit and a quarter.
ससर, *v. n.* to slip, to slip down; ससरि खस, to slip down; ससरि उठ, to slip while rising, to rise with difficulty, (of an invalid).
ससरब, a slipping.
ससार, *v. a.* to cause to slip, to loosen.
ससारब, a loosening.
ससुर, (*fem* सासु), a husband's father.
ससुरार, ससुरारि, a father-in-law's house, *a slang name among thieves for* the jail, *because they get well fed there.*
सह, *v. a.* (*the following forms have been noted; 3 Simp Pres.* सह, सहय, सहथि; *Fut.* सहब; *Pres. Part.* सहैत; *Past Part.* सहल; *Indecl. Part.* सहि): to bear; सहै पाव, to be able to bear, सहल जाइछैन्हि, it can be borne.
सहजे, *adv.* slowly; सहजे सहजे गेलि, she went slowly.
सहना, that which must be endured.
सहब, patience.
सहर, (شہر), a citizen.
सहस, a thousand (*Vid.* XX, 1.)
सहाए, help, assistance.
सहि, the act of bearing; सहिओ न होए, it cannot even be borne.
सहित, *prep.* with.

सचिह्नामी, a token, a sign.

सचेलिया, (سہیلیاں), *Hindí fem. plur.* comrades.

सचै, *see* **सच**.

सहोदर, born of the same womb; a whole brother.

साओन, the month of Srában.

साँक, a wooden or ivory ring worn by the bridegroom at the time of marriage; *Prov.* **सात सकारें सिंदुर दान**, with seven "s's", (*or* words beginning with "s") a marriage takes place; *the seven "s's" are* **सिंदुर**, vermilion, **सन**, hemp, **सेान**, gold, **संख**, a shell, **साँक**, a wooden ring, **सेाहवेली**, the cover of a small pot, and **सिऊँथि**, the parting of a woman's hair; the first six are placed together in a bowl, and out of them is taken some vermilion, and applied to the parting of the bride's hair.

साँकर, (**संकीर्ण**), *adj.* narrow: *subst.* a narrow road, a lane.

साँखर, a kind of snake.

साँगह, building materials.

साँगि, a spear.

साँच, (*or* **साँचे** *Sal.* XVI) *adj.* true: exact.

साँचो, a kind of betel leaf.

साँझ, evening; **दुनू साँझ**, morning and evening; *Prov.* **बुड़बक बर कें साँझे बिछौना**, a foolish bridegroom prepares his bed while it is yet evening (*it is considered improper for a man to approach his wife before midnight*); **साँझे मुइलाह, कानबु कतेक**, he died (long ago) in the evening, and why so much weeping; *i. e.*, its no use crying over spilt milk.

साँझिल, the third son, in a family of four or more.

साँठ, *v. a.* to arrange.

साँठब, arrangement.

साँढ़, a bull; *specially*, a sacred bull, a "brahminy bull."

साँप, (*or* **साँपे** *for metre*), (*fem.* **सापिनि**) a serpent, *frequently compared to a lock of hair.*

साखि, a witness.

साग, **सागपात**, a kind of spinach *eaten by the poorer classes: Prov.* **खाइ सागपात, सूत कें नवाबक साथ**, she lives on spinach, and would sleep with a prince, *concerning a woman who would make an ambitious marriage.*

सागर, the ocean; *there are seven oceans, and the word is hence* (*Vid.* XVIII, 6), *used to represent* the number seven, *which added to* nine, the number of the planets, *makes* 16, *the number of* the graces (**सिंगार**).

साज (1), preparation: adornment of the body; garments, apparel.

साज (2), *v. n. and v. a.* to adorn, to adorn oneself.

साजब, adornment.

साजनि, **सजनि**, a female friend.

साजी, a pit in which mangos are kept.

साझ, a company, association, partnership.

साटी, a brand for branding cattle, *hence metaphorically* (*Sal.* XV), **फूलक साटी**, a brand made by the application of flowers, *i. e., no punishment at all.*

साठि, sixty, *see* **छह**.

सात, *or emphatic*, **साते**, seven; (*Vid.* LX, 2), the seven letters in **कुसुमित कानन**; (*Vid.* XXII, 3), the seven letters **विष खाय मरब**, having eaten poison, I will die, *cf.* **पाँच**, **दुइ**.

सातो, *def. num.*, the seven.

साथ, *prep.* with.

साध, *v. a.* (*Indecl. Part. Vid.* LIII, 5, **साधी**, *for* **साधि**), to accomplish, make: **मौन साध**, to be silent.

साधन, accomplishment.

सान, (شان) dignity, pomp.

सानी, a kind of made food for cattle.

सापिनि, *see* **साँप**.

साबित, (ثابت), *adj.* firm, established.

साबुन, soap; *Prov.* **धोबी पर धोबी बसे, तब कपड़ा पर साबुन पड़े**, no soap ever touches our clothes unless many washermen live together, (when owing to competition they wash well).

साम, a kind of autumn millet.

सामग, a singer of the Sám Ved.

सामर, (*fem.* **सामरि**), *adj.* nut-brown.

सार (1), essence: ambrosia; *adj.* essential, precious; **सारबस्तु**, the essential thing, the 'one thing needful.'

सार (2), a brother-in-law, (*a wife's brother*), (*fem.* **सारि**), a sister-in-law, (*a wife's sister*).

सार (3), (**शाल**), a house *in words like* **हथिसार**, **घोड़सार**, **चटिसार** (a school), **धनिसार**, *q. v.*

सारंग, the Indian cuckoo: a peacock; a snake; a cloud; thunder; a bow: a bee, a swarm of bees: a deer: *Northern India is full of popular ditties on the many meanings of this word; Vid.* XIV *is an example; another will be found in Fallon's Dictionary, s. v.* سارنگ. *Another Panjábí example will be found in the Calcutta Review for July* 1882, *p.* 54 *in an article by Lieut. Temple called 'Some Hindú Songs': it is as follows:*

> सारंग फरिया सारंग नून,
> जो सारंग बोल्या आए।
> जे सारंग आखे सारंग नून,
> तान सारंग मुख ते जाए॥

The peacock caught a snake,
While clouds their thunder rolled,
Whereat the peacock screamed,
And so let go his hold.

Cf. **हरि** *for a similar example.*

सारा = **सार** (1), *q. v.*

सारी, a woman's upper garment.

साल (1), (سال), a year.

साल (2), a thorn: a pang, pain.

साल (3), *v. a.* to put in order, repair.

सासु, a father-in-law's wife, *see* **ससुर**.

सासुर, a father-in-law's house.

साह, (شاه) a king: (= **साक्षी**) a witness, one who appreciates (*Vid.* XLIII, 9).

साहस, courage: forbearance.

सिउँथि, the division of a woman's hair.

सिँह, *or more properly* **सिंह** *or* **सिंघ**, a lion: a certain surname: (*Vid.* LIX, 4) the sign of the zodiac (Leo), which is represented by the letter **म**, *and hence means* any word commencing with that letter, *here* **मस्तक**, a head, *cf.* **मौन**: **सिंह**

दुरवाजा, the main entrance of a house.

सिकड़ी, a necklace.

सिकि, सिकिआ, सीक, a reed, सिकिओ, even a reed.

सिकौती, a reed basket.

सिखर, a mountain peak: सिखर बीज (*Vid.* XVIII, 3), the seeds of a pomegranate.

सिंगार, शृंगार, a grace, adornment, *of which sixteen are described, viz.* (1) अंगशुचि, personal cleanliness; (2) मज्जन, bathing; (3) अमल बसन, the wearing of clean apparel: (4) केस समारब, arrangement of the hair; (5) माँग मँ सेँदुर, the application of minium to the parting of the hair; (6) भाल मँ खोरी, the *tilak* on the forehead; (7) चिबुक पर तिल, the *tila* or spot on the chin; (8) मेहदी, henna for the hands and feet; (9) अंग मे अरगजा, scented paste for the body; (10) भूखन, ornaments; (11) पुहुप, flowers; (12) सुगंध, scents; (13) मुखराग, betel for reddening the lips; (14) दाँत रंगब, staining the teeth; (15) अधरराग, staining the lower lips; (16) काजर, collyrium: *a different list is given in Fallon, s. v.* سنگار; *Prov.* काहि पर करू सिंगार, पिआ मोर आन्हर, for whom shall I adorn myself; my husband is blind.

सिंघ, *see* सिँह.

सिठिआ, *see* सीठ.

सितल, सीतल, *adj.* cool.

सितासित, white and black: the white and black rivers, *i. e*, the Gangá and the Jamuná.

सितुआ, a blunt kind of shell, used for scraping out cooking pots.

सिधा, provisions, food; *Prov.* सिधा संदेह, गव्य गव्य करथि, it is doubtful if he should get anything at all to eat from me, and he has the impudence to ask for milk.

सिधि, success.

सिधौटी, uprightness.

सिनेह, love, affection.

सिंदुर, सेँदुर, vermilion, minium, *worn by women who are not widows.*

सिपाही, a soldier.

सिफला, (سفله) *adj.* loose, licentious; *Prov.* सिफलाक मौगत माघ मास, a rake dies in the month of Mágh, (*they wear thin clothes and catch cold in the coldest month of the year*).

सिबै सिँह, *see* शिव सिँह.

सिमान, (سیوان) a boundary, limit.

सिमिर्ति, memory.

सिर, the head; सिर ना, to bend the head.

सिरक, a quilt.

सिरकी, a tent, a hut; *Prov.* सिरकी एक टेलन्हि तानि, ताहि बेर मँ आएल पानि, सिरकी उठाबैक रहल ने बेरा, आगू नाथ न पाछा पगहा, he pitched his hut, and it began to rain, nor could he get an opportunity for striking it, he was like an ass without nose-ring or tether; *cf.* नाथ.

सिरमा, that end of a couch where the head lies.

सिरि, a nutmeg.

सिरिस, a kind of flower.

सिरी फल = श्री फल, *q. v.*

सिलौट, a curry-stone.

सिवाला, a temple of the god S'iv.

सिसिर, the cold and dewy season, *comprising the months of Mágh and Phálgun* (January to March).

सिहर, *v. n.* to shiver.

सिहरब, shivering.

सीँह = सिँह, *q. v.*

सीक, सिकि, a reed, a spit; the interstice between two teeth, सीके सीके, between all one's teeth: a kind of net swinging from the roof of a house, used to keep provisions out of the way of animals; *Prov.* कुकुरक भागेँ सीक टूट; it is good luck for the dog, when the *sík* breaks down.

सीझ, *v. n.* to be cooked: सीझल cooked.

सीठ, सिठिया, (सिक्थक), anything soft and clammy, such as pán leaf which has been chewed and spit out, or indigo refuse.

सीतल, *adj.* cold, cool.

सीथ, (सिक्थक) boiled rice.

सीबि सिँह = शिव सिँह, *q. v.*

सीमर, the "Seemul" tree, *which bears the silk-cotton, but has no fruit, or fragrance, differing thus from the* fragrant sandal tree (चानन), (*Vid.* XLIII, 2).

सीमा, bound, limit, border.

सीर, the fibrous root of any tree or plant; the shrine of a family goddess.

सील, a stone: the Sálgrám stone; *Prov.* सील, सुत, हारिबन्स लै, बीच गंगाक धार, एतक लै ब्राह्मण तैं ना करह इतिबार; "if a Bráhmaṇ swear even by the Sálgrám, his son, the Haribans, and in the midst of the Ganges,—Don't believe him."

सुइ, a needle.

सुकठी, dried fish, *Prov.* सुकठीक बनीज पशुपतीक दरसन, (in Nepál) you can both sell dried fish, and see (the temple of) Paśupati.

सुकबि, a good, *or* wise poet.

सुकखल, *adj.* dry.

सुकुमार, *adj.* tender, delicate.

सुकूल, *adj.* of good family.

सुकृत, *adj.* of virtuous deeds.

सुख, happiness; सुख सार, the essence of happiness.

सुखल, *or* सुखाएल, *Part.* dry, dried; *loc. sing.* सुखले, on dry ground.

सुखलाह, (*fem.* ०लाहि) *Participial adj.* dry.

सुखाव, *v. a* to dry; सुखा, *v. n.* to dry up, wither: become sad.

सुखाएब, drying.

सुगवा, सुगा, शुगवा, a parrot.

सुघटित, *adj.* turning out well.

सुंघ, *v. a.* to smell.

सुंघब, smelling.

सुत (1), = सूत, to sleep, *q. v.*

सुत, a son; (*Vid.* LIX, 3), *cf.* क्षिति; (*Vid.* XVIII, 5), the son of a he-goat, *i. e.*, a he-goat, *which is the animal sacrificed to* Debí. *Hence* Debí *is its enemy;* (*Vid.* XVII, 2), the son of Bali the king of the earth was Báṇásur; the son of ocean, the father (तात) of Lakshmí, was the moon (चंद्र).

सुतनिहार, a sleeper; sleepy.

सुता, a daughter; (*Vid.* XVI, 3),

दच्छ सुता चारिम, = the fourth daughter of Daksh, *i. e., the fourth Lunar asterism*, Rohiṇí (*see* दच्छ); *her husband* (पति) *was Som* the moon.

सुताव, *v. a.* to cause to sleep: सयन सुताव, to put to sleep.

सुताएब, a causing to sleep.

सुद्रौन, a female Śúdra, a maid-servant.

सुधा, ambrosia, nectar.

सुधाकर, the moon.

सुधारस = सुधा, *q. v.*

सुन, *v. a.* (*Kanaují Pres. Part. Harkh.* XI, 10, सुनत), to hear, *cf.* [स्रन.

सुनब, hearing.

सुनर, सुन्नर, सुंदर, *adj.* beautiful: *ironical proverb about an ugly husband*, एक तँ मीआँ मुँह बड़ सुनर, देासर भरि मुँह पेआज, in the first place the Miyā's face is very handsome (*ironically*), and in the second place his mouth is full of onions, *i. e.*, it smells of them.

सुनराई, सुंदराई, सुनरताई, beauty.

सुनवाह, one who hears complaints.

सुनाव, *v. a.* to cause to hear; to tell.

सुंदर, (*fem.* सुंदरि), सुनर, सुन्नर, *adj.* beautiful.

सुंदरताई, सुंदराई, beauty.

सुनि, *v.* सुन.

सुनु = सुनू, 2. *Imperat.* of सुन, *q. v.*

सुन्न, *adj.* void, empty: solitary, lonely.

सुन्नर = सुंदर, *q. v.*

सुपरनडेँट, (*English*), a superintendent.

सुपरख, सुपुरख, सुपुरष, सुपङ, a good man, a good husband.

सुबदन, (*fem.* सुबदनि), *adj.* beautiful, handsome.

सुबुध, (*fem.* सुबुधि *or* सुबुधिनि) *adj.* wise, intelligent.

सुबेस, सुबेष, *adj.* comely, handsome.

सुभाव, nature, quality.

सुमतिमति, a lady who possesses a sweet mind, *or* thoughts.

सुमर, सुमिर, *v. a. the following forms have been noted:* 1 *Prosp. Cond.* सुमिरिऐ; 2 *Imperat.* सुमरिच; *Pres. Part.* सुमिरैत; *Past Part.* सुमिरल; *Indecl. Part.* सुमिरि, सुमरि, *and* (*for metre*) सुमरौ: to remember, recollect.

सुमरन, सुमिरन, सुमरब, सुमिरब, remembrance, memory.

सुमुख, (*fem.* सुमुखि), *adj.* sweet-faced.

सुर, a tune, a sound: language, words.

सुरखी, (سرخی), redness; beauty.

सुरंग, *adj.* well-coloured: red.

सुरज, सुरुज, सूरज, the sun.

सुरत, sexual pleasure, *coitus.*

सुरति, सूरति, (صورت), form, beauty.

सुरपति, the king of the gods, Indra; (*Vid.* XVI, 1), *he is the god who wields the thunder-bolt, with which he slices off the wings of the mountains, hence* mountains, *and especially* the Himálay, *are considered* his enemies.

सुरभि, fragrance, scent.

सुरवाल, a kind of veil worn by a man of respectability when going to see his wife at his father-in-law's house. *It is supposed to hide his blushes; Prov.* मीआँ एक

धसल ससुरारि, बाटहिँ लेल सुरवाल उतारि, कन्या छलि से मातृक गेल, गाछ कटहर घोड लेल, a Miyā' went to his father-in-law's house, and on the road lifted up his veil: the damsel was not there, having gone to her mother's relations: he counted his chickens before they were hatched, (*see* कटहर).

सुरसरि, the river Ganges.

सुरज = सुरज, *q. v.*

सुशीतल, *adj.* very cool.

सुहारी, wheaten dough for making cakes.

सूँड़ा, a rice-weevil.

सूँड़ि, a distiller.

सूख, सुख, *adj.* happy.

सूखल, *adj.* dry.

सूगर, a pig.

सूड़, सूँड़, an elephant's trunk.

सूझ, *v. n.* to see.

सूझब, sight.

सूत (1), सूति, *obl.* सूत (*súta*), *or* सूतै, the act of sleeping; *Prov.* सूतक चटाई न, तमूक फरमाइस, there isn't even a mat for him to sleep on, and he asks for a tent.

सूत (2), *v. n.* to sleep; *See grammar: (Indecl. Part. sometimes* सूतौ *for sake of metre) :* सूति रह, to lie down and sleep: *Prov* सूतल छी, बियाह चोरबथि, I am sleeping while my marriage is going on, (*of a sluggard*) *: another form of the verb is* सुत.

सूतब, sleep.

सूति, (1) a kind of ornament, a neck-ring.

सूति, (2), *see* सूत (1).

सूदिन, a propitious day.

सून (1), = सुन, *q. v.*

सून (2), = सुन, *q. v.*

सूप, a winnowing-basket, *see* कमसुपती; *Prov.* चालनि दूसल सूप कैँ, जनिका सहसर गोट छेद, the sieve, which had a thousand holes in it, sneered at the winnowing-basket.

सूर (*or* सूरे *for metre*), सूरज, सुरज, सुरज, the sun.

सूरति, सुरति, (صورت), appearance, form; beauty.

से, *pron., subst. and adj., correl. of* जे; *the following forms have been noted; nom.,* से *(with rel.* जे), सेह (*Vid.* LXXXI. 10), सैह (*with rel.* जैह, *Vid.* XVII, 7), *and* (*Hindí, F.* 70) सेा; *or emphatically,* सेओ सेहो, सेहओ, *and* सेाए (*Vid.* LXII 4); *obl. honorific,* तनि (*e. g., dat.* तनि कहुँ, *F.* 6), तनिका, तनिकाँ (*Vid.* LXXXI, 1, 10); *non-hon.* तेहि (*Sal.* VI), तेहिँ (*adverbially,* so, *correl. to* जेहिँ, as, *F.* 2), ताहि, ताही (*final vowel lengthened for metre),* ता (*frequent in compounds, e. g., Vid.* XVI, 2, तासम, *like that*), तकरा: *instr.* तेँ (*in F.* 19, तेँइ *with emph.* इ), *frequently used as an adverb; it is then often written* तैँ, तैं, तौ, तेा, *or* (*with emphatic* ओ (*Skr.* अपि)) तेँओ, तैओ, *or* तैअओ: *genitive hon.,* तनिक (*or, agreeing with a noun in an oblique case,* तनिका), तनिकर, तसु (*common in poetry*), *or* ताहि (*only once, Vid.* XVIII, 7) *; non-hon.,* तकर (*or, agreeing with a noun in an oblique case,*

नकारा): *the forms* तनि, तनिक, *&c. are often spelt with* न्ह, *thus* तन्हि, तन्हिक, *&c.: the word is usually correlative, but sometimes takes the place of the simple demonstrative;* he; that: *instr.* तेँ, तैं, *&c.*, therefore; तेँओ, तैओ *or* तैयओ (= *Skr.* तथापि), still, nevertheless.

सेआन, (*fem.* सेआनि), सयान, full grown, blooming: wise, clever.

सेआनपन, cleverness.

सेओ, *pro.* even that.

सँ, *sign of abl.; see* सँ.

सँभ = खंभ, *q. v.*

सेज, a mattress, bedding; a bed.

सेन्ह, a burglar's hole, *or* mine.

सेहा, a register for the entry of daily receipts; a day-book.

सेन्हिआ, an inhabitant of Sindh.

सेद, *v. a.* to warm another's body, *by applying to it the palm of the hand, previously warmed at a fire.*

सेनुर, सिंदुर, red lead, vermilion.

सेव, *v. a.* to serve.

सेवक, सेवैक, *adj.* devoted: a worshipper: a servant.

सेवब, सेवा, service.

सेह पै, (*Vid.* LXXXI, 10), he alone.

सेहला, a kind of turban worn by Muhammadans at the Muharram festival.

सेहओ, सेहो, *pro.* even that: even he.

सै, a hundred: *cf.* सन.

सैन, सैना, an army, *Prov.* बिना सरदार सैना हन, an army without a General is lost.

सैयद, a Muhammadan title.

सैल, (سیر) the act of walking.

सैह, = सैं, (*correl. of* जैह).

सो, *v. n.* = सूत, to sleep, *q. v.; a Hindí word.*

सोइरी, the room in which a child is born, and in which the mother is kept for twelve days.

सोइ *indecl. part. of* सो, *q. v.*

सोए = से, that (*adj.*).

सोँ, *see* सँ.

सोग, sorrow.

सोगाएल, *adj.* mournful.

सोच, consideration; anxiety.

सोझ, *adj.* straight.

सोझा, *prep.* before, in front; *Prov.* सगर गाओँ ओझा, चललह ककरा सोझा, the whole village is full of enchanters, before whom dare you walk.

सोटा, a short stick of a handy length, a walking stick.

सोती, the highest caste of Míṭhilá Bráhmaṇs.

सोन, सोना (1), सोनमाँ, gold. *The second form is not much used, and is said to be borrowed from Hindí.*

सोना, (2), *v. n.* to wash one's self, bathe.

सोनार, a goldsmith; *Prov.* सौ सोनारक, एक लोहारक, a hundred taps of a goldsmith are equal to one stroke of a blacksmith's hammer.

सोप, *or* सोपि जा, *v. a.* to entrust, make over to a person.

सोपब, the act of entrusting.

सोबरना, a kind of metal vase, *not necessarily of gold; cf.* सोबरन सिंह.

सोभा, brilliancy, beauty.

सोभित, *adj.* shining, beautiful.

सोम, a miser.

सोर, (شور), noise, utterance.

सोलकन्ह, a low-caste man, a S'údra.

सोलहो, *definite numeral*, the sixteen.

सोहर, a congratulatory song at the birth of a child.

सोहवेल्ली, the cover of a small pot used at weddings; *see* **साँक**.

सोहाव, *v. a.* to comfort, please; cause to like, (*Vid.* XXX, 1), **पति गृह सखिहिँ सोहाओलि**, they caused their friend to like (*i. e.*, they persuaded her to go into) the bridal chamber, *cf.* **सखि**.

सोहाएब, comforting.

सोहाओन, *adj.* beautiful: sweet.

सोहागिनि, a beloved woman.

सौ, a hundred.

सैँ = सँ, **बिना पुरुष सैँ**, without a man.

सौँस, *adj.* whole, entire: the whole, *Prov.* **आधी छोड़ सौँस पर धावे, ऐसन डूबे थाह न पावे**, he who leaves the half to run after the whole, will drown himself in a bottomless (sea), *i. e.*, a bird in the hand is worth two in the bush.

सौकी, (شوقین), *adj.* desirous, intent upon; *Prov.* **सौकी बिलारि कँ कमरक चोल्ली**, a cat, though desiring fine clothes, has only a blanket boddice.

सौतेला, a half brother.

स्याम, **सयामल**, **स्यामल**, *adj.* dark: a name of Krishṇ.

स्यून, the wages of sewing.

स्वस्ति, "it is well," a Saṃskṛit phrase of good omen, with which it is polite to commence a letter.

स्वाती, the fifteenth nakshatra *or* lunar mansion.

स्वामि, **स्वामिनाथ**, **स्वामी**, a lord, a husband.

स्वास, breathing,—inspiration and expiration; *cf.* **अधस्वास**, **उर्धस्वास**.

स्वासिनि, a sister, while unmarried, and living in her father's house.

ह

हंसा, **हंस**, *or improperly*, **हँसा**, a goose, a swan; a man's soul.

हंस, *or improperly*, **हँस**, *see* **हस**.

हंसावती, *or improperly*, **हँसावती**, the queen of king Bhím Sain.

हकम, *v. n.* to pant, puff, *Prov.* **बहथि बरद, पुनु हकमथि कुकुर**, it is the bullock who works hard (but says nothing), while the (lazy) dog (does nothing and) pants.

हग, *v. n.* cacare.

हगना, one who stools much.

हगवास, (*fem.* **हगवासि**), *adj.* desiring to stool; *Prov.* **सिकारक बेरि कुतिआ हगवासि**, when the time for hunting comes, the bitch retires.

हजार, (هزار), a thousand; **हजारन**, thousands.

हट, *v. n.* to turn aside.

हटिआ, a market, (*said to be derived from* هفته, *because only held once a week*).

हठ, obstinacy, wilfulness: **हठेँ**, *instrumental*.

हठन, *adv.* obstinately.

हड़बड़ी, confusion; *Prov.* **हड़बड़ी बिआह, कनपट्टी सेनुर**, the marriage takes place in such confusion, that vermilion is applied to the bride's

temples instead of to the parting of her hair.

हथर, a kind of vase.

हथरा, the wooden handle of a mill-stone.

हथवा, हाथ, the hand, fore-arm: a cubit.

हथिया, the thirteenth nakshatra, *or* lunar mansion.

हथिआर, हथियार, a weapon, a tool.

हथिवाह, an elephant-keeper.

हथिसार, an elephant stable; *Prov.* **टटलो हथिसार, नौ घरक साँगह**, even a broken elephant stable gives materials for building nine houses.

हथौटी, dexterity.

हन (1), *adj.* ruined, destroyed.

हन (2), *v. a.* to smite, strike: slay: to fix firmly, **हनि कै कँ गाड़ल**, he buried deeply and fixed firmly; *in Vid.* XVI, 8, *used in a neuter sense.* to be fixed firmly, *i. e.*, to be firm and solid.

हनब, a smiting.

हफीम, opium.

हवेली, (حویلی), a brick house.

हम, *pro.* 1*st pers.; properly plural of* **मैं** (1), *q. v. but now-a-days used generally in the sense of the singular, see gram.* § 64: *the following forms have been noted; nom.*, **हम**, *or emph.* **हमहुँ**, I also, we also (*Vid.* LXVIII, 1): *Obl.* **हमरा**; *dat.* **हमहुँ** *(Vid.* XLIX, 3), *or emph.* **हमरहुँ**, to me also: *gen. dir.* **हमर, हमार**, *or emph.* **हमरो**, mine also, even mine; *a gen. fem. occurs* (*Vid.* LXXIII, 3, *where* **हमरी** *is a misprint*) **हमरि**: *there is an oblique gen. form* **हमरा**, *only agreeing with nouns in an obl. case, e. g.* (*Sal.* XIX), **हमरा** (*not* **हमर**) **घर मेँ**, in my house: *F.* 69 *has the Hindí* **हमारे** *in a similar use:* I: we.

हय, *interj.* alas!

हर (1), a plough: S'iva, *who is borne on a bull*, (*Vid.* XVIII, 8), **हर-वाहन**, a bull; *hence* a lover, *cf. the* tauri ruentis *of Horace.*

हर (2), *or* **हरि ले**, *v. a.* (*old* 3, *Pres.* **हरहिँ**) to take away: snatch away: seize.

हरब, a seizing.

हरख (1), **हरष** (1), **हर्ष**, pleasure.

हरख (2), **हरष** (2) *v. n.* to be pleased.

हरखित, हर्षित, *adj.* pleased.

हरज, (حرج), loss, damage.

हरदि, *or* **हरदी**, turmeric.

हरवा, beads.

हरवाह, a ploughman.

हरबर, name of the marriage song of the bráhmaṇs; *the most essential part of it is the drum, hence the Prov.* **ढोल ढाक नहिँ, हरबर गीत**, a marriage song, and no drum, = the play of Hamlet, with the part of Hamlet omitted.

हरान, *adj.* fatigued, weary.

हरास, *adj.* lean, wasted.

हरि, Vishṇu: Krishṇ: a lion: the sky: a frog: a snake: a peacock. *The following rhyme gives most of the meanings of this word,*

हरि गरजल, हरि सुनल,
हरिक सबद सुनि, हरि चललाह,
हरि बाटे भेँटल, हरि हरि भिरल,
हरिक प्रतापे, हरि बचलाह.

The sky thundered, and the frog heard it; when he heard the voice of the frog, the snake came along; the peacock met him on the road, the peacock attacked the snake; by the might of the peacock, the frog escaped; *cf.* सारंग.

हरिन, a deer: the marks on the face of the moon, which are supposed to resemble a deer; (*Vid.* XLI, 6) *The deer is said to have an undying affection for the moon, cf. the line,* हरिन न परिहर हिमकर, सजनी, सह बर राहु गरासे, the moon does not desert the deer, preferring to endure being devoured by the demon of eclipse.

हरि ले, *see* हर (2).

हरिबासर, a kind of penance; a continued fast for two and a half days.

हरी = हरि, *q. v.*

हरैतो, a kind of bamboo, with short knots and a narrow perforation.

हर्ष, **हर्षित**, *see* हरख, हरखित.

हर्षनाथ, name of a living poet of Mithilá.

हल, *v. a.* to put in motion: strike.

हलाव, *v. a.* (2 *Imperat. Vid.* LXXIII, 3, हलबिऐ), to cause to put in motion; to impel, driver to drive away, (*Vid* LXXIII, 3) forsake.

हलुक, *adj.* light.

हवाल, (احوال) condition, state; *Prov.* बरक माथा जाल, बरिआतक कोन हवाल, what kind of marriage procession is this, when the bridegroom is too poor to wear any thing over his head but a net.

हस, *or* **हँस**, *v. n.* (*the following forms have been noted;* 1, *Imp.* हस; 3, हसथु; 3, *Fut.* हसत, हसतग; *Pres. Part.* हसैत; *Past Part.* हसल, *Indecl. Part.* हसि, हसिकँ: to laugh, smile. *Prov.* हसइत देथि, कनइत नहिँ पाव, one lends with a smile, but has to weep, when one can't get the loan back; easy to lend, hard to get back.

हसब, a laugh.

हसेा, *v. a.* to collect in armfuls.

हसेाएब, a collecting.

हस्तिगमनि, *adj. fem.* walking like an elephant, *a gait much admired in women.*

हाए, **हाय**, *or* **हाये**, *interj.* alas.

हाकिम, (حاکم), a high Government servant.

हाजिर, (حاضر), *adj.* present.

हाट = हटिआ, *q. v.*

हाटक, gold.

हाड़, a bone: cattle, *see* हाड़.

हाथ, (*Instr.* हाथेँ), the fore-arm, hand; a cubit.

हाथी, an elephant.

हानि, loss.

हाफी, yawning.

हार (1), (हारं *or* हारा *for metre*), a wreath: necklace: = हाड़, a bone, rib.

हार (2), *v. a.* to lose.

हारब, losing.
हारी, a string of white beads.
हारलौ, *adj.* lost; हिआ हारलौ, broken-hearted.
हाल, (حال), account: tale, story: message: condition: *agricultural term*, moisture in the earth.
हावा, (هوا), wind, air; climate.
हास, laughter, a smile.
हाहा, *interj.* lo! behold!
हिअ, हिआ, the heart; हिआ हार, to be broken-hearted; हिआ हारलौ, broken-hearted.
हित, हीत, a friend: benefit, advantage: those who are dear to one, one's family (*metaphorically*).
हिनक, &c., हिन, *genitive &c., of* इ, this.
हिंदूपति, the lord of the Hindus.
हिम, boldness; snow; हिमधाम, the abode of snow, the moon: gold.
हिये, हिआ, हिरदय, हिर्दय, the heart.
हिरा, a diamond.
हिसब, habit, custom.
हीत = हित, *q. v.*
हीन, *adj.* deprived of, without.
हील, *alliterative form of* झील, *q. v.*
हु, हुँ, an emphatic termination: old sign of the plural.
हुड़ार, हुँड़ार, a wolf.
हुकुम, (حکم), an order, command.
हुन, हुनक, &c., *oblique and genitive forms of* ओ, that, *q. v.: often written* हुनि *for* हुन.
हुर, *v. a.* to pound, *or* consolidate earth: *hence* to pound, to pummel.
हुलास, *or* हुलासे *for metre,* rejoicing, joy; *Prov.* मन हुलास, तँ गाइ गीत, when a man is happy he sings.
हुलिमाल, confusion, turmoil, *Prov.* गामों करे हुलिमाल, बहु मगैन्हि चुंबा, the whole village is in confusion, and yet the wife asks her husband for a kiss, (instead of looking after his property).
हूर, हुर, a thrust, a shove.
हूरा, hog-baiting: killing a hog by baiting it with a herd of cattle, or an elephant.
हृदय, = हिरदय, *q. v.*
हे, हें, *interjection*, O!
हेत, हेतु, a reason; कि हेत, why.
हेम, gold: snow, हेम गिरि, the Himálaya.
हेमत गिरि, = हेम गिरि, *q. v.*
हेर, *v. a.* (*the following forms have been noted; 2, Simp. Pres* हेरिऐ; 3, हेरै, हेरय, हेरथि; 2, *Imperat.* हेरिअ; *Pres. Part.* हेरैत, हेरइत, 1, *Past* हेरलहुँ; 3, हेरलन्हि, हेरल; *Indecl. Part.* हेरि: *Adv. Part.* हेरितहिँ, *or* (*Vid.* XVIII, 8) हेरइते): to gaze, look after, look around: to search for; to see, लोचन हेर, to throw a glance at, [see.
हेहड़, a vagabond.
हेरू, a fool; *Prov.* निचिंत सूते हेरू, जिनक गाय न गोरू, a fool, if he has no cow (to take care of), sleeps void of care.
है, हैं, *Hindí for* छै, he is, they are, *frequent in F.*
हैकल, a necklace.
हैत, हैब, *&c., see* हो (2).
हो, (1), *interj.*, alas!
हो (2), *verb. subst.; Great confusion exists in Mithilá concerning the conjugation of this verb, owing to the irregularity of its past participle, and also to confusion with another root* अछ *or* अक्ष, *also meaning*, to be: अछ, *and* हो *are*

both not improbably derived from the same Skr. root, but in Maithilí they must be treated as distinct: Forms derived from the past part. of हो *cannot be used as auxiliaries; forms derived from* अह *or* अछ *are used either as auxiliaries or as simple verbs substantive meaning*, to be, *while other forms of* हो *are either used as verb substantives meaning*, to be, *or* to become, *or as auxiliary verbs, exactly like the verb* होना *in Hindí: According, however, to Maithil pandits, the existence of the root* अह *or* अछ *is ignored altogether, and all forms are referred to the root* हो: *the following forms have been noted;* A., *derived from the root* अह *or* अछ; 1 *Simp. Pres.* हैँ; 3 अहि, है (है & हैँ *which appear frequently in F. are Kanaují or Hindí*): 1 *fut.* हैब; 3 हैत, हैत, हैतैक, हैतड: *Pres. Part.* हैत, हैत: B., *derived from the root* हो, 1 *Simp. Pres., and Imperat.*, होइ, होऊ, होइए; 2 होऊ; 3 होअय, होए, होय, होइ, होइक, होअ, हो, होअथि, होइन्हि, होथ: 1 *Fut.* होएब; 3 होएत (*fem.* होएति), होयत, होइत, होत: 1 *Retro. Cond.* होइतऊँ: 3 होइत. *Pres. Part.* होएत, होइत: *Adv. Part.* होइतहिँ: 1 *Past* भेलऊँ, *or contracted* (*Vid.* LXXIX, 2) भेलैँह; 3 भेल (*fem.* भेलि), *or lengthened for metre* भेला (*fem.* भेली), भेलड, भेलै, भेलैक, भेलैन्हि, भेलाह (*fem.* भेलिहि), *F. has also the Hindí* भए (63), *and* भै (22): *Indecl. part.* भै, भए, भय: 1 *Periphrast. Pres.* होएत छौं; 3 होइअछि, होइछथि: to be: become, उदास हो, to become sorrowful, *or* disgusted, to show distress *or* aversion: to come into existence, rise (of a heavenly body), come (*of the day*): to live, be, भेल, it has been, *i. e.*, it has passed away, *cf.* "*fuit Ilium*": to take place, होइत भोर, as morning came, at day-break: देखि भेल, it was seen, *with the Indecl. Participle in its proper sense of a verbal noun, lit.* the act of seeing took place, *so also* ठाढ़ि भेल, he stood: भै सक, to be able to be: हो जा, 3 *Past* भै गेलाह, to happen, become.

होएब, existence; a coming into existence.

है, हैं, *see* हो, (2); *in F.* 59. हौ *is for Hindí* हो, 2 *Plur.*

हैरहि, itch.

हाँ. *interj.* stop! *Prov.* कोढ़िआ चाहे हाँ, a lazy fellow is always waiting for some one to cry "stop!"

हैत, *see* हो (2).

FINIS.

ADDENDA AND CORRIGENDA.

The following omissions should be supplied, and corrections made. They are printed on one side of the paper only to allow of easy correction.

A. *Grammar.*

§ 65. The genitive of मैं is given as मोर or मोरा. Subsequent research has shown me that the form मोरा is an oblique genitive form, only agreeing with nouns in an oblique case: and that all pronominal genitives can take a similar oblique form. Thus, we get—

Direct genitive.	*Oblique genitive.*
हमर	हमरा
तोहर	तोहरा
अप्पन	अपना
एकर	एकरा
जनिक	जनिका, etc.

These oblique genitives cannot be used with nouns in the form of the Nominative case, but only with nouns in one of the Oblique cases.

Closely connected with the above, I have noted the following words, not pronouns, which also take an oblique form in आ

Direct.	*Oblique.*
पहिल, 'first.'	पहिला
दोसर, 'second.'	दोसरा
तेसर, 'third.'	तेसरा
बड़, 'great.'	बड़ा
पहर, 'a guard.'	पहरा सैँ, from (so and so's) guard.
बदल, 'exchange.'	बदला, 'in exchange.'

There are doubtless many others which I have not noted yet with certainty. Compare the oblique forms of verbal nouns in § 189.

The following examples will make the above remarks clear. The matter will be found treated at greater length in an essay shortly to be published in the Asiatic Society's Journal.

a.—GENITIVES AGREEING WITH NOUNS IN THE NOMINATIVE FORM,
i. e., DIRECT GENITIVES.

जकर बेदुली लाएल, तकर केहन सुरखो, how wonderful must be the beauty of her whose *beduli* you have brought.

केकर बेटा (*see* के *in Vocab.*), whose son is he?

हमर रोज रस्त्रा होइत, my means of livelihood will be spoiled.

हुनक कानब सुनि, having heard her lamentations.

तकर अकरार लिखि दाखिल करह, write and file a bond to that effect (*lit.* of that)

अपन सभ धन उड़ाए, भिखारि भै गेल, having wasted all his substance, he became a beggar.

b.—GENITIVES AGREEING WITH NOUNS NOT IN THE NOMINATIVE FORM, *i. e.*, OBLIQUE GENITIVES.

अपना चढ़ैक घोड़ी देल, he gave his own riding mare, (*lit.* the mare of his own riding).

संग समाज सखी आइलि हुनका फुलवाड़ी, her companions and friends came into her garden.

हमरा सिरकी मँ, in my hovel.

तोहरा घर मँ, in thy house.

हुनका दरवाजा से ओकर दरवाजा बड़ि दूरि अछि, his doorway is very far from mine.

गृहस्थ अपना मन मँ कहलक, the farmer said to himself (*lit.* in his own heart).

§ 136. The 3d Non-Hon. Pres. has a common form देखइछि, not noted in the grammar.

§ 157. Another common form of the Perfect of the Intransitive verb runs as follows:

Honorific.	Non-Honorific.
(1) सूतल छी,	सूतल छी,
(2) सूतल छी,	सूतल छह,
(3) सूतल छथि,	सूतल अछि.

Fem. सूतलि छी, &c.

As usual any other optional form of the Auxiliary may be used.

B. *Chrestomathy.*

I have attempted throughout to represent all *b*-sounds by ब, and all *w*-sounds by व, but several errata have crept in, especially in the Song of Salhes, and the first few lines of the Famine Song. The Vocabulary is, I hope correct in every case, and when there is any doubt, reference should be made to it.

People who write Maithilí have a bad habit of writing anunásik for anuswár, in words in which the latter is the more correct. Thus they write सिँह instead of सिंह or सिंह, and सँमय instead of समय or सम्मय. I have fre-

quently followed this custom, and now regret that I have done so. Many, but not all, have been corrected in the Vocabulary. The commonest word in the text is सिँह (*Sĩh*, on pp 39 and 40) which should everywhere be corrected to सिंघ (*Singh*) which represents the correct pronunciation.

The following corrigenda should be made. Some are printer's errors or broken letters, and others are actual corrections of mistakes of mine or preferable readings.

Page	4;	Line 8;	*for*	म	*read*	मँ
	5	25		बचते		बचतै
	6	29, 31		लेने		लेनेँ
	7	6		लेने		लेनेँ
	8	3		लेने		लेनेँ
	9	5		सौ		सैँ
		21		माटौ		माँटौ
		30		आद्दमनीक		आद्दमनिक
	10	11		बद्दौन		बद्दिन
		15		बेाले		बेालै
		20		गेल्ल		गेल्लि
		21		अपना		अप्पन
		23		सुनाए		सुताए
		27		कुरौ		कूरौ
		29		तद्दौना		तद्दिना
		30		कै		कैँ
	11	1		खद्दारने		खेद्दारनेँ
	13	10	*from bottom*	*Read*, 'bank of the Kamlá'.		
	20 Márs.	I, 1	*for*	गक्तिश्रा	*read*	गक्तिआ
	,,	I, 2		अंगन मॉ		अंगनमॉ
	,,	I, 2		अगुरौआ		अंगुरौआ

Fam. Song. The song is generally printed correctly from the manuscript, but most of the following corrections are rendered necessary for the sake of metre:

Verse 5	*read*	पच्छ, बखान	*Verse* 23	*read*	बाँक
6		मूँड़ मूँड़	25		बड़ू
7		चित्त मित्त	28		अन्स
9		छोड़ *and not* छोड़न्हि	31		ऊॅट
11		बेपच्छ पच्छ	47		बन्सक
12		एकां न	48		गुजर
13		रच्छा	53		सुंगे
17		खतमासु *not* खेत मासु	56		बैठे
21		डरेँ	57		संग जात एछ
22		गेल्ह	71		पैँचा

Many of the lines in the Famine Song are hopelessly beyond regular scansion.

Translation of Famine Song.

Verse 4, substitute for second half, 'upon such of the seed as did germinate, blessed Aślekhá rained.'

Verse 17 *omit* 'a field of,' *and for* 'even flesh,' *read* '*khetmás* (*Phaseolus radiatus*)'.

18 *for* 'a field of *faner*,' *read* '*janer*'.

43 *footnote, read* ठेढ़ौ.

Page 35 *last footnote for* देखिन *read* देखिनु.

36, ll. 10 and 13 *read* Darśana.

Bidyápati Text.

I — The original copy of this song was very corrupt. A better copy has since been obtained. Read as follows:—

line 2 तितल बसन तन लागू। मुनिहुँक मन समस्त भय जागू॥

3 *read* अन्हारे *for* अन्धारे.

4 निज *for* नौज.

5 सन्मै *for* सँसे.

IV 2 आव.

V 1 मे॑.

Title of 2nd chapter, READ २ FOR १.

VI 4 कै बेरि.

XV 4 *read* सोहागिनि *for* सोह गिनि.

5 देलि.

6 पिबय.

XVI 1 देखलि.

XVII 5 *for* संगैअछि *read* मगइछि.

XX 1 *read* पएरहिँ.

XXIII 3 & 7 कैँ *for* कै.

12 उचौतौ *for* ऊन्मासे.

XXVI 2 जैतहिँ *for* जैतँहि.

XXVII 4 झाँपि देल.

XXX 4 घर *for* घन.

6 भनहिँ *for* भनइँ.

XXXI 1 मोरि.

3 काठ.

XXXV 3 चकोर *for* चकवा.

XXXVI 4 तेअओ *for* तइओ.

XXXIX 5 अवगेखे *for* अवगेखे.

6 दुंगे.

XL 4 दुंगे.

7 तैँओ *for* तैँ ओ.

Title of 7th chapter : READ ७ FOR ६.

XLII 3 *read* गुनहिँ.

XLIII 4 एहनि.

6 ओतहि.

XLIV 5 साध *for* साथ.

XLV 1 से *for* सँ.

2 बड़त.

4 अनुतापक.

Title of 8th chapter : READ ८ FOR ७.

XLVIII 1 *read* पिरीति.

4 केओ is almost certainly incorrect for सिकिओ (cf. XLVII, 4). केओ which always has both syllables short will not scan.

LIII 1 *read* गेआने *for* आन.

LVIII 4 आनक दुख कें आन.

LXI 5 नव.

LXIII 7 नवो, नवो, पराने.

LXV 4 पतख.

LXVI 1 गेँला *for* गेलाह.

2 परतीति, भेला.

5 २ *for* ३.

LXVII 5 होए is required for हो, by metre.

LXIX 1 This line will not scan. The insertion of हम after लता would complete the metre, but has no authority.

4 *read* पड़ *for* अड़.

8 जठि.

LXX 5 भिंगुर.

LXXII 5 सन्सय.

LXXIII 3 हमरि.

LXXIV 4 निश्वासे.

LXXV 1 परबस.

4 मेटाबिथ.

8 This line barely scans.

Title of 9th chapter : READ ९ FOR ८.

LXXVII 2 *read* चीर.

3 चिर.

Title of 10th chapter : READ १० FOR ९.

LXXIX The metre of this song is hopeless : it may (by a little forcing) be classed as a *Ṭhumarí.*

4 *read* कैँ.

LXXX	3	धनिक बिछोगे, संघार.
LXXXI	4	केकर *for* ककर.
	8	सद्दे *for* सहय.
LXXXII	1	देखि लगइछि.
	6	चढ़ाबथि.

Translation.

Song 14	9	*read* 'and she hath stretched her brows like a bow.'
16		*footnote* 27, *read* Yaśodá; 29, Sítá.
22	4	*footnote*‖, *read* नहिँ.
23	2	*read* Murári.
28	5	*omit marks of quotation, and read* 'she' *for* 'I,' *and* 'her,' *for* 'my.'
38	4 & 5	*read* shoreless *for* fathomless.
39	6	The translation is that of the paṇḍits, and was the best I could get. I have since found that कोचकोचाएल means 'very angry,' and that the whole line may be translated 'the bees rushed forth very angrily, and stung my lips': compare other words of the same form दनदनाएल, घनघनाएल, चलचलाएल, &c.
		Title of 7th chapter: read VII *for* VI.
XLIII	10	*read* rejoice *for* feast.
		Title of 8th chapter: read VIII *for* VII.
LXIX	8	*read* rejoice *for* feast.
LXXIII	1	*read second half*, 'thou laidst the life of thy soul before it.'
		Title of 9th chapter: read IX *for* VIII.
		Title of 10th chapter: read X *for* IX.

Harkhnáth, Text.

II 10 & III	10	*read* मन दय *for* मनदय.
V	2	देखइति.
	6	बिशेषे.
VI	6	खंजन *for* 'जन.
XI	11	मन दय *for* मनदय.
XII	7	सन्सय.
XIII 6 & XIV	6	मन दय.

Vocabulary.

In the vocabulary, verbal roots ending in आ, which form the Past Part. in ओल, are given with a final ब; thus, उठाब, *Past Part.* उठाओल; but अघा, *Past Part.* अघाएल, see gram. § 167 add.

Art. अगताएक *read* अगुताएब.

अघाब *read* अघा, *v. n*, to be satiated, disgusted.

Art. अचरा *add* '**अचरा** *is generally used as an oblique form of* **आँचर**'.
अभेला *read* अभेला.
अहि *omit* '*used only in this form*,' *and add*, '*see* हो.'
आ *read* आवत *for* अवत.
आड़ *should be* आड़ि.
उपट, *add* 'to rise'.
ओझराव *read* ओझरा.
ओंधाव *read* ओंधा.
कनहा *read* मँ *for* म.
करिका *read* करिका, *and not* कारका.
काढ़ावना *read* काढ़ा बनाव.
किछिओ, *add* '*or* किछुओ'.
कोह *and* कोहा (2), *omit these articles and substitute* 'कोहकोहाएल *adj.* very angry,' *see erratum to trans. of Vid.* XXXIX, 6.
गंगा *read* LXXVIII.
गराएब, *read* गरासब.
गराव *read* गरास *instead of* गराव.
चित *read* पड़ *instead of* पड़ब.
जन *add* '**जना** *is usually used in a plural sense*'.
जौरि *read* एँठन.
ठोंठ *read* 'the throat', *instead of* 'the bill of a bird.'
दड़िमौ *read* आमिल.
दिअ (2) *read* दिआ *instead of* दिअ.
बँस *read* बंस, बन्स.
बढ़ *read* बढ़, *not* वढ़.
भाखा *read* भाखा, *not* भ खा.
मेँ *for* '*cf.* हमरि LXIII, 3' *read* '*cf.* हमरि LXXIII 3.'